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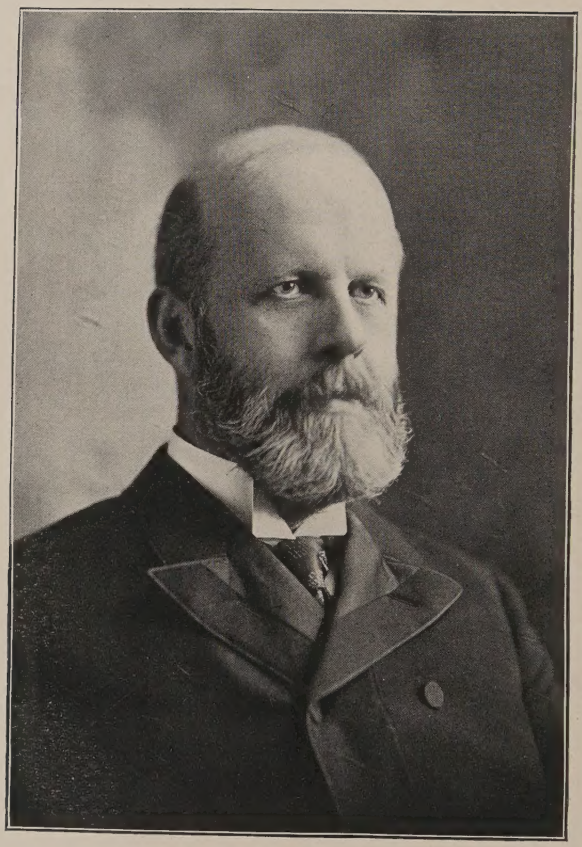
A CENTURY OF MISSIONS IN THE EMPIRE STATE



JOHN B. CALVERT

A CENTURY OF MISSIONS IN THE EMPIRE STATE

AS EXHIBITED BY

THE WORK AND GROWTH OF

THE BAPTIST MISSIONARY CONVENTION

OF THE STATE OF NEW YORK

(Illustrated)

BY

CHARLES WESLEY BROOKS

District Missionary since 1869

But ye shall receive power . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

—*Acts 1 : 8*

PHILADELPHIA

American Baptist Publication Society

1900

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CHARLES WESLEY BROOKS

From the Press of the
American Baptist Publication Society

To

John B. Calvert, D. D.

Whose faithful and acceptable
services, for seven years as Corresponding
Secretary, and for fourteen years as President of the
Baptist Missionary Convention of the State of New York
have been an important factor in the efficiency
of its work

PREFACE

THE importance of a mission field is determined not alone by its territorial area, nor the number of inhabitants, but by its strategic position in relation to other fields, and its influence in advancing the kingdom of God in the world. An individual in the wilds of Africa may be as precious in the sight of God as one in America; but as an evangelizing agent a single convert in America may count for a thousand converts among the heathen. The State of New York as a mission field must be valued by its influence in the nation and upon the world at large. From this point of view its importance cannot be overestimated. The work of the Baptist Missionary Convention of the State of New York is vitally related to the salvation of souls, the life and enlargement of the churches and the denomination, the maintenance of evangelical doctrines and practices, the welfare of the commonwealth, and the evangelization of the world.

With what success that work has been prosecuted is a question that ought to concern every intelligent Christian. No record, aside from the annual reports, has been made of this work except a small book entitled, "An Historical Sketch of the Baptist Missionary Convention of the State of New York," by John Peck and John Lawton; published by Bennett and Bright, Utica, N. Y., in 1837. The closing year of the century is a

fitting time in which to gather up some of the most important facts concerning the great work of evangelization done by the Baptists of New York State in the last one hundred years.

This book is the outgrowth of a series of articles on Baptist history in the State of New York prepared for and published in "The Christian Inquirer." Investigations begun then were continued, and under the encouragement of Dr. Calvert, which has been an inspiration to me in every stage of the work, they have developed into the present volume. There were, I suppose, several reasons why I rather than another should have undertaken this service. An extended connection with this organization, covering most of the time for thirty-one years, has given me a personal knowledge of many of the facts here recorded, and a deep and heartfelt interest in the subject. The names of some of the founders of the Hamilton Missionary Society are associated with my earliest impressions. The pastor who baptized me was a Convention missionary, and my mother church was planted and fostered by the same organization. My whole ministerial life, from choice, has been spent with that class of churches which are the peculiar care of the Missionary Convention.

While the writing of this work has been a delightful task, it has cost an unexpected amount of labor. Every effort has been made to secure accuracy of statement, which appears to me to be of greater value than rhetorical elegance. If there are inaccuracies they are to be attributed rather to faulty sources of information than to carelessness of research.

It is to be regretted that limited space compelled the

omission of many incidents and illustrations that add charm to a history. The same cause has prevented an extended notice of persons who have rendered valuable service in these missionary operations. In some cases all attempts at finding any record of the official beyond the name has been unavailing. Rev. Elijah F. Willey, who was one of the principal movers in the formation of the State Missionary Convention, and for six years a secretary, disappears from all available records in 1827. Other names have had but brief notice because they are so well and widely known that a fuller statement seemed unnecessary. Such men as Martin B. Anderson and Ebenezer Dodge were most valuable friends and helpers in this work, but their life-work has been well told by other pens.

In the writing of this history I have had the help of my wife, who has given much time and labor to the arrangement of the statistical tables.

I wish to make grateful acknowledgment to Miss Laura M. Carpenter, daughter of Rev. C. G. Carpenter, and Mrs. F. C. Peck, daughter of Rev. Whitman Metcalf, for valuable documents; to Mrs. B. W. Capron, of Millport, for a large contribution of old reports of the Convention and other rare literature; to Rev. J. R. Henderson, for the loan of a file of Convention reports from the library of Rochester Theological Seminary; to Rev. Increase Child, in procuring from the Colgate Historical Collection, at Hamilton, many items of value; to the corresponding secretary, Rev. H. W. Barnes, for biographical and other important data; to Rev. A. H. Todd, for valuable assistance in clerical work; and to Mr. Homer D. Brookins, for helpful suggestions in re-

vision. With deep gratitude I recognize the grace of God in giving me strength to accomplish this arduous task, when increasing years render such work more difficult. May his blessing attend the perusal of this book, and thereby stimulate the Baptists of the State of New York to greater diligence in carrying on the blessed work of the Convention, which was never more urgently needed than at this time.

C. W. B.

WATKINS, N. Y., October 1, 1900.

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A HISTORY

OF THE

BAPTIST MISSIONARY CONVENTION

OF THE

STATE OF NEW YORK

God that hath made the world and all things therein, seeing that he is Lord of heaven and earth . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation.

—*Acts 17 : 24–26.*

The lines are fallen to us in pleasant places; yea, we have a goodly heritage.

—*Ps. 16 : 6.*

It is a significant fact that the progress of humanity has been forever bound up with the development and prosperity of the nations. When God has purposed to give a great truth to the world, he has raised up a people among whom that truth was prized, to whom it was clearly revealed, and by whom it was given to the world in such form as to render its possession a permanent inheritance.

—*"The Star in the West," P. H. Swift, D. D.*

CHAPTER I

A SURVEY OF THE FIELD

THE character of a people is largely affected by the country in which they live. The climate, the soil, the geographical position, and all the other elements that make up their environment, enter into and determine not only what they are, but what they are to become. In considering New York State as a mission field, it is necessary to take into account some of the topographical and geographical conditions, as well as the moral, financial, and intellectual resources of the people, and their influence on the nation and the world. New York has been well named "The Empire State," not on account of the extent of its territory, but for the supremacy it has attained in financial, commercial, industrial, and political affairs. The area of the State is 49,170 square miles, which exceeds the area of Massachusetts, Vermont, New Hampshire, Connecticut, and Rhode Island by 15,822 square miles.

GREAT DIVERSITY.—The State has great diversity of surface, embracing lakes, rivers, mountains, hills, plains, cultivated fields, and primeval forests. Its borders are girted by the Atlantic Ocean, New York Bay, Long Island Sound, Lake Erie, Lake Ontario, Lake Champlain, and the Niagara and St. Lawrence Rivers. The interior is made picturesquely beautiful by many small lakes, as Chautauqua, Seneca, Cayuga, Oneida, Keuka,

Canandaigua, Skaneateles, Owasco, and others of less magnitude. Though only one corner of the State touches upon the Atlantic, the sea coast is extended by Long Island and Staten Island to 246 miles, while it has a lake coast of 352 miles, and borders for 281 miles on navigable rivers. The Hudson, broad and deep, with tides flowing 150 miles, is joined at Albany by a system of canals, which connect it with the great Western lakes and the River St. Lawrence. Besides those already named, its principal rivers are the Mohawk, the Genesee, the Delaware, the Susquehanna, and the Allegheny. Among the natural curiosities that always attract the attention of the tourist, are the world-renowned falls of Niagara, which has a perpendicular descent of 164 feet; the Genesee, having three cascades, ninety-six, twenty-five, and eighty-four feet in two and one-half miles; the Trenton, which falls 200 feet in five cascades; the Taughannock, with a descent of 190 feet, and the well-known falls of the Cauterskill, with two cascades of 175 feet and eighty-five feet respectively in a gorge of the Catskill Mountains, with numerous smaller cascades and gorges, the most noted of which are the Watkins and Havana Glens, Ausable Chasm, and Ithaca Gorge.

Mountains.—In the northern portion are the Adirondack Mountains, the highest point of which is Mt. Marcy, having an altitude of 5,344 feet. Around this peak cluster other great mountains, stretching away east, west, north, and south, presenting to the beholder "a confused mass of peaks and ridges, crowding close up to the base of their chief, and receding in waves of green all down through the scale of color to its blue and purple

edge. Westward from the mountains, in a broad semicircle, at an average elevation of 1,600 feet above tide, is the great lake region, where a multitude of lakes and ponds form the headwaters of streams that radiate to all points, finding their way south to the Hudson, or at the west and north into the great lakes and through the St. Lawrence into the sea. The western lakes and streams are so closely connected that almost every mile of that section may be traversed by boat, save for short carries from one water system into another, or to go around some rapid or waterfall. In the central eastern part of the State, overlooking the beautiful Hudson, are the Catskill Mountains, and to the south the Highlands of the Hudson, which are a continuation of the Blue Ridge Range, having an average altitude of 2,500 to 3,000 feet. These mountains, especially the Adirondacks and Catskills, present great attraction to sportsmen, tourists, invalids, tired workers, care-burdened business men and professional men, as well as to a large class of city residents, who fly every summer to their cool retreats, where, near to nature's heart, they may find rest and recuperation from the increasing round of society's pleasures and demands.

Climate.—The climate of New York is varied with a range wider than that of any other State. Those extensive reaches, which are under the influence of the ocean, sound, and lake winds, are more even in temperature, and suffer less severely from the late frosts of spring and the early frosts of autumn and from the heat of summer than the portions of the country in the same latitude not thus influenced. The mean tempera-

ture of the State, as determined from observation during twenty-five years, is 46.49 degrees. The mean length of the season of vegetation, from the first blooming of the apple trees to the first killing frost, is 174 days, though on Long Island it is twelve days longer, and in St. Lawrence County it is twenty-two days shorter.

Agriculture.—The soil, particularly of the western and limestone regions, is fertile, producing in abundance the finest wheat, maize, apples, peaches, melons, and grapes. The eastern and southern portions are better adapted to grazing and dairying. Most of the crops and fruits of the Temperate Zone can be raised in New York. More than one-half of the total area of the State is improved and under successful cultivation. In its agricultural industries New York is exceeded by only one State in the Union, Illinois. The value of its farm produce in 1889 was $161,583,009, a little more than fifteen per cent. of that of the whole United States, while its farm area forms about three per cent.

Medicinal and Mineral Springs.—The principal medicinal springs of the State, which have become noted as resorts for invalids, are Saratoga and Ballston in Saratoga County; Massena, in St. Lawrence County; Richfield, in Otsego County; Avon, in Livingston County; Clifton, in Ontario County; Sharon, in Schoharie County, and Glen Springs at Watkins, in Schuyler County. The State is rich in its treasures of salt. The best-known salt springs are in Onondaga County, which produce more than seven million bushels annually.

Within a few years there have been developed quite extensive salt works in Wyoming, Genesee, Schuyler, and Tompkins counties, each being capable of producing from 1,500 to 2,000 barrels of salt daily.

MANUFACTURES.—In manufacturing industries New York outranks all other States. The capital invested was in 1890, $1,130,161,195, paying for wages $466,848,642, with products amounting to $1,711,577,671. These figures will certainly be largely increased in the next census, as new industrial centers are springing up in the various parts of the State. The utilizing of Niagara Falls as a water power has greatly increased the importance of that growing city, and multiplied many fold its industries. Where labor finds employment there the people will gather. Labor and capital constitute the chief elements of a nation's wealth.

COMMERCE.—The commerce of New York has always vastly exceeded that of any of the other States. A statement of the aggregate commercial transactions with the other States of the Union cannot be made, but it is a well-known fact, that New York merchants supply the largest proportion of goods, both of home and foreign manufacture, to the other States in the Union. In international traffic, beyond question, the State of New York exceeds in its exports and imports all other parts of the country.[1] A still further estimate

[1] During the fiscal year ending June 30, 1899, the merchandise imports into this country were of the value of $697,116,854; the exports were of the value of $1,227,203,088. The imports into the various ports of this State were $484,144,866, and the exports $487,999,957. The imports into this port were $465,558,936, and the exports $459,444,217. —*Journal of Commerce.*

of the commercial transactions of the State may be made from the number of vessels of various grades that bring the products and manufactures of the world to this country through New York harbor. Besides these, five great trunk lines have their terminals in the cities of New York and Buffalo. One of these, the New York Central and Hudson River Railroad, with its four tracks, and its great terminal facilities, has perhaps no superior in the world. The commercial transactions of the State may be estimated in some measure, by the following report of the Board of Railroad Commissioners for 1898. There were in the State 8,064.78 miles of steam railroad in operation, not including side or double tracks. These railroads carried 158,561,357 tons of freight, and 149,253,259 passengers. As these railroads were in part operated in other States, of course some deductions must be made from these figures in the amount of transportation in the State itself. The capital stock of these railroads was $776,539,404, with gross earnings of $214,050,214.51. They employed 140,992 persons. This report does not include street, surface, elevated, or electric roads, which last are just now greatly increasing in number. The canals of the State, which aggregate six hundred and thirty-eight miles, carried during the year 1899, 3,686,509 tons of freight. In the field of transportation a large portion of the heavy freights from the great lakes still finds its way to tidewater through the Erie Canal. If the improvements which have been proposed upon this great waterway are consummated, it will greatly increase the enormous traffic which finds its way through it from the vast storehouse of the West to Eastern markets.

Population and Religious Organizations.—The population of the State has always been nearly or quite one-tenth that of the United States. According to the census of 1890 the population of the State was 5,997,853, which was more than twice as many as were in the seven States: California, Oregon, Washington, Idaho, Montana, North Dakota, and South Dakota. Of these, 1,571,050, or more than one-fourth of the whole, were foreign born. The State enumeration of 1892 gives the population as 6,513,343, and the latest official estimate of the population in 1899 is 7,000,000. The number of religious organizations of all kinds in 1890 was 8,237, with a membership of 2,171,822. There were 7,942 houses of worship, with a seating capacity of 2,868,400. The church property was valued at $140,123,000.88. The number not connected with any religious societies was 3,826,031. Of the communicants reported, the Roman Catholics were in the ascendency, numbering 1,153,130, or more than one-half of the whole number. They had 959 organizations, occupied 2,877 houses of worship, having a seating capacity of 480,974, with a church property valued at $25,769,478. The Jews numbered 45,807, and all other religious bodies, 972,885, or about sixteen per cent. of the population. The number of Baptists reported January 1, 1899, was 150,716, or about one in forty-six of the population. They constituted 934 churches, with a church property valued at $14,678,840. The next census will give a larger population for the State, but will not materially change the ratio. That there is an opportunity for church extension among all evangelical denominations needs no further demonstration.

Postal Facilities.—The general government has provided for the intellectual and business wants of the people admirably by its postal facilities. There are in the State 3,994 post offices and sub-stations, with free delivery in all of the large towns and cities, and experimental free deliveries in some of the rural districts. The daily newspaper finds its way easily to almost every hamlet in the State, while the family not supplied with the daily or weekly edition is very exceptional.

Periodical Literature.—There is no more potent influence in forming public opinion than that which emanates from the press. The periodical literature of the country is surpassing the most vivid imagination of those who lived in the days of Franklin and his hand press. A New York newspaper recently published an illustrated edition of 1,500,000 copies at a cost of $60,000. The whole number of periodicals in the United States in 1899, was 20,094, of which 2,010, or ten per cent. of the whole were issued in the State of New York.

Education.—The proper estimate of the condition of New York as a mission field cannot be made which does not take into consideration its educational advantages, and its facilities for promoting learning among the masses of the people. The statistics here given are taken from the official reports of the Board of Regents of the University of New York, and Department of Public Instruction. There were in the State, August, 1898, 105 colleges, professional, technical, and other special schools. These schools employed as

teachers 2,738 men and 444 women, making a total teaching force of 3,182, with a total enrollment of 29,801 students. The net amount invested in these schools was $70,251,067.32, with an annual expenditure of $7,738,337.55. Comparing these figures with the report of 1888, the decade shows a gain of sixty institutions, 2,157 instructors, and 18,268 students, or an increase of 158 per cent. The increase in the net property of the institutions, under the Board of Regents, was $41,773,148.61, or nearly 200 per cent.; and in the total expenditure of these schools $5,599,591.22, or more than 200 per cent. The number of academies in the State was 131, having a teaching force of 988, with an attendance of 11,267; having property valued at $15,669,249.46 with an annual expenditure of $1,482,-609.45. This class of schools steadily decreased in number from 1870, when there were 125, to 1887 when the number was only seventy-four, but shows again a steady increase from 1887 to 1898. The report of the Board of Regents contains this interesting item: "All academies which have been added to the university roll since 1888, and which are now on this roll, are Roman Catholic institutions except ten" (which were named). The number of normal schools in the State in 1898 was twelve, employing 712 teachers, with an attendance of 9,794 students, having net property to the amount of $2,384,361.58, with an annual expenditure of $422,-889.11. The whole number of public schools in the State in 1898 was 11,752, employing 30,073 teachers, at an annual expense of wages of $15,156,277.94. The total expenditure for public schools, including normal schools, was $29,515,935.64. The number in actual

attendance in the public schools was 1,168,194, and in private schools 81,488, making the total number of children of school age attending schools of some sort, 1,249,682. Adding this number to those in all other schools and colleges, we have a total in all the schools of the State of 1,310,944 students, and 37,475 teachers. The entire expenditure for education in all departments, exclusive of private schools, for the year 1898 was $39,159,771.75.

In contrast to this splendid showing there are some vastly potent influences, which must not pass unnoticed, of which the State cannot be proud.

Of the factors which enter into the present condition of our country, and which directly concern the Christian church of to-day, the most potent evils are the saloon, the emigrant, Romanism, and the migration from the country to the city.

The Liquor Traffic.—The traffic in intoxicating liquors presents a problem, the solution of which is taxing to the utmost the wisdom of statesmen and philanthropists, and is one of the mightiest foes of Christianity to-day. The magnitude of the traffic in the State may be partially estimated by the following extracts from the report of the State Excise Commissioner for 1898. There were 31,499 liquor tax certificates of all kinds issued during the year, of which 24,116 were to drinking places (saloons, hotels, and clubs). The revenue to the State from this liquor tax, was $12,640,718.01; add to this the tax paid to the national government, the cost of the material sold, the rentals of buildings and the expense of sale, and something of an

estimate may be made of the amount paid by the consumers of intoxicating liquors during a single year, in order that the thousands engaged in the business may receive a financial profit. It is no exaggeration of the facts to say that the cost of intoxicating liquors to the State exceeds the cost of education and religion. This vast expenditure is for that which is not only profitless to the consumer, but an unmitigated curse to both his body and soul.

Foreign Population.—One of the serious problems that affect the civil and religious prosperity of the State is the character of our foreign population. While some of these are easily assimilated, and readily take on American ideas, there is a large and increasing class who are grossly ignorant, morally degraded, and utterly lacking in sympathy with our religious and political institutions. The population of New York City, according to the census of 1890, contained representatives from sixty-six different countries and provinces, and speaking nearly as many different languages and dialects. These aliens are everywhere; on the farm, in the shops, along the railroads, and wherever contract work requires unskilled labor, but most of all crowding our great cities to congestion and forming the chief constituency of the pauper and criminal classes. They are, however, human beings with souls to be saved, and can only be elevated by the gospel. The providence of God has brought foreign mission work to our doors, and in very self-defense is compelling us to give them the gospel. We must evangelize them or they will heathenize us.

ROMANISM.—The largest proportion of this foreign element is composed of those who are subservient to the will of a foreign despot—the Pope of Rome. They are dominated by an artful priesthood, that through intrigue and by control of votes, are able to hold the balance of power between the great political parties, and thus secure for themselves the control of many of the State and municipal offices, or special government favoritism. This influence is working in every department of the body politic—civil, commercial, and political, and is a constant menace to our free institutions.

COUNTRY AND CITY.—The migration of the better class from the rural districts to the industrial and commercial centers is depleting the country churches of some of the best members, while for the most part those who take their places are out of sympathy with the great principles of which these churches are the exponent. This depletion of the working force tends to discourage those remaining, and often results in the abandonment of the church altogether.

In view of these facts, the Evangelical Alliance for the United States, in the summer of 1889 and 1890, carefully investigated the condition of a large number of rural communities in the State of New York. Five counties were explored, two in the central part of the State, and one in each of the three lobes, northern, southern, and western. Excepting the cities these counties were carefully canvassed, the people being visited in their homes or carefully inquired after. A study was made of economic, moral, and religious conditions, and statistics of population, churches, church-membership, and church attendance were gathered. From one-quarter to one-tenth of the population were found in the churches on a pleasant Sunday. Somewhat less than one-half of the Prot-

estant population claimed to be church-goers (and many base such claims on the fact that they sometimes attend a funeral in the church). In fifteen villages containing a population of about 30,000, all in one county, only twenty-five per cent. of the people were church-goers. One pastor reported that in his calls the summer before, he found 250 heads of families not connected with any church. Many Protestant church buildings were seen falling into decay, having been abandoned long since to "bats and brickbats." In one village with two disused Protestant churches and one active Roman Catholic church, there were fourteen saloons, all within a distance of a quarter of a mile. There were, a few years ago, in one town a large Presbyterian church, two Methodist churches, a Baptist church, and a flourishing Baptist seminary. To-day the Presbyterian church is used as a barn, the Baptist church is abandoned, the two Methodist churches are almost extinct, and the Baptist seminary is utilized as a Roman Catholic church. In many villages there were twice as many churches as were needed, all feeble and struggling with each other for life, while along the Erie Canal for eight miles were found scattered hamlets, containing together a considerable population, where there was no religious service of any kind from one year's end to another. Information from other parts of the State indicates that these five counties are fairly representative of the rural districts of New York. A clergyman in another county writes: "We have investigated the condition of the county, and find it little less than appalling. Not one-half of its children have Sabbath-school privileges, and wide stretches of country are without any religious activities of any kind." [1]

Meaning to Baptists.—It may be asked what have these facts to do with the Baptist Missionary Convention of the State of New York? The answer is manifold. (1) The relation of the present to the past is that of the harvest to the seed sowing; had there been no planting there would be no harvest. All that is

[1] The "New Era," Strong.

valuable in our Christian civilization is not the fruit of our labor alone: "Other men labored and we have entered into their labors." The debt we owe to the past can only be discharged by our maintaining and perpetuating our inherited blessings, and thus securing them to the generations yet to come. (2) The distinctive principles which Baptists are under obligations to promulgate. Dr. MacArthur has well said in a convention address some years ago (Annual of 1890)

> We have in the State churches of our faith and order. We do not design either in thought or speech to depreciate the work of other denominations. Far from it. We thank God for them. We shall join hands and walk with them so far as our understanding and God's word will permit; and then we shall part good friends. But we have our work. We believe we have a distinctive mission. To-day we are emphasizing the work of the Baptist hosts. Now of these churches some are strong, and able, and willing to help the weak; some are just able to live by making great sacrifices; others are not able to live alone, and must die if they do not receive help. What all these churches need is more of the missionary spirit—the spirit of Judson, of Carey, of Paul, of Christ. An anti-mission church is an anti-Christian church. For such a church God has no use, the devil has no fear, and the world no respect.

(3) The responsibility of neutralizing as far as we may be able by the grace of God, those gigantic evils which Satan has sown among us. For this we have no antidote but the gospel. The demands for missionary labor have never been greater than they are to-day. The facilities for work have greatly augmented. The multitudes are around us. We can find them at our very doors. Jesus is saying: "They need not depart, give ye them to eat." God has always prospered this work, but if

nothing had been accomplished it would be our duty to preach the gospel to every creature, simply because it is so commanded. But we are not left to uncertainties. We have the assurance "that our labour is not in vain in the Lord." Great privileges impose great obligations. For these privileges and how we meet these obligations, we must give an answer at the judgment seat of Christ.

CHAPTER II

FOUNDATION LAYING

DR. SWIFT answers a vital question in these pertinent words: "How did it come to pass that the lovers of liberty came to America from every land? How were the unworthy elements kept back from the shores of the new world? How was it that the colonists were guided to the place where each class could exert the strongest influence when the struggle for liberty at last began. Was it chance which led these people across the sea? It cannot be. A new era was about to dawn. A new age was to be ushered in. A new experiment was to be tried. A new civilization was to be evolved, and God was leading chosen men to these Western shores, and disposing them in his wisdom where they could best serve his purpose and the sacred cause of humanity."

DUTCH PERIOD. 1609–1664.—While it is claimed that John de Verazano landed on the coast of New York in 1524, the authentic history of the State naturally begins September 9th, 1609, when Henry Hudson, an Englishman in the employ of the Dutch East India Company, after a long and uncertain voyage sailed his little eighty-ton ship, the "Half Moon," into the waters of New York Bay. Three days later he commenced his voyage up the river to which his name is attached, which he explored to a point near the site

of the present city of Albany. On this discovery the Dutch based their claim to the portion of territory stretching from the Connecticut to the Delaware, which they named the New Netherlands. Annual voyages were made after Hudson's discovery, and a considerable trade established with the Indians. No permanent settlements however were made until the year 1625, when the foundations of New Amsterdam and Fort Orange, afterward Albany, were laid. A peculiar feature of the colony was, that it was under the control of the Dutch West India Company, a commercial corporation, that governed it, or rather misgoverned it, through a director general and council. The Dutch were a conservative, but intelligent and liberty-loving people. They brought with them the church and school, the two most valuable adjuncts of an abiding civilization.

It is a notable fact that three months before Hudson entered New York Bay, Samuel de Champlain, one of the greatest and noblest of all French navigators and explorers, discovered the lake in the northeastern corner of New York State which bears his name, and which with the adjacent country afterward became prominent in the history of the State, and the scene of many conflicts. In this vicinity French trading-forts were established, but providentially the country never came under the rule of Catholic France.

English Conquests.—The colony never made any great progress under the Dutch and in 1664 the English, who had always laid claim to the territory, conquered it, and the colony of New Netherlands became the colony of New York; and its two principal towns,

New Amsterdam and Fort Orange, became respectively New York and Albany. While the English were nominally in control, their entire supremacy was contested for a long time. There were many questions to be settled with their Dutch subjects, and a more troublesome one with the French in the northern part of the State. This latter contention was finally brought to an end in that memorable battle on the Plains of Abraham, before Quebec, September 13, 1759. This victory gave to the English Canada and New York beyond dispute. There was another and more important question settled that day. Roman Catholicism received a check, and the province of New York was secured to Protestantism.

The Primitive Inhabitants.—When Hudson entered New York Bay it is estimated that there were in the present limit of this State about 30,000 Indians. These were divided into separate tribes. Stretching through the central part of the State from the Hudson to Lake Erie were the Iroquois, or Six Nations. These were divided into five tribes, viz: the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. The Iroquois were the superiors among all the Indian tribes, and it is said that they carried their warfare from beyond the St. Lawrence to the Gulf of Mexico. They were, nevertheless, savages with no higher ambition than to achieve victories over their enemies in battle, or to meet their physical wants by the rudest methods of agriculture and such food as might be obtained by hunting and fishing. The greater part of the country was a dense wilderness.

EARLY SETTLEMENTS.—Prior to the Revolution that part of the State east of the meridian crossing the Mohawk River, at the mouth of the Schoharie Creek, contained nearly all the white settlements in the State. The Dutch had first established themselves on Manhattan Island; others had settled on the Hudson River, and later along the Mohawk. Some families from Massachusetts had in an early day left that colony on account of religious intolerance, and made their homes on Long Island. Others, for similar or other reasons, had settled along the eastern border of the State in the present counties of Dutchess, Columbia, Rensselaer, and Washington. Various European immigrants, notably French Huguenots, located with these first settlers. A few pioneers from the eastern part of the State had penetrated to the west, and made small settlements along the Delaware and Susquehanna rivers, as early as 1770. A military road from Albany to Oswego, along the Mohawk, was opened in an early day, and forts were built along the route for the protection of the inhabitants.

PIONEER BAPTISTS.—In the spring or early summer of 1772, two men and a lad of fifteen years, left their homes in Warwick, a thriving town in Orange County, about twenty miles west of the Hudson, for a long journey into the interior of the State. They saw "no pillar of cloud by day nor the pillar of fire by night," but were unquestionably led by a divine hand. They were hardy pioneers, and the men, at least, were earnest Christians and Baptists. A portion of the way was through a country in which they found occasional settle-

ments, but the latter part of their journey was through an unbroken forest where probably the foot of the white man had never trod. They took with them a cow, the milk of which supplemented the game and fish which comprised their principal articles of diet. They erected rude log houses and with their axes made a little opening in the forest. They returned to Warwick for the winter, but June, 1773, found them with their families settled in their new homes on Butternut Creek, Otsego County, near the present village of Morris. The names of these two men were Ebenezer Knapp and Increase Thurston. The lad with them was Amos Thurston, a son of the latter. The wife of Mr. Knapp was a Christian and a member of the Baptist church. The little settlement numbered twelve persons. In their homes family altars were erected at the beginning, and on the Lord's Day they gathered their households together for worship. Reading the Bible, singing, exhortation, and prayer comprised the simple religious service. If a Christian church consists of a company of baptized believers, covenanted together to maintain and perpetuate the worship of God, and to proclaim the truths of Christ's gospel in purity and simplicity, then this little company constituted a gospel church. Zealously and faithfully they maintained their worship until, in 1777, they were driven from their desolated and pillaged homes by murderous savages, led by those notorious Tories, Brant and Butler.

First Converts.—The prayers and exhortations of these earnest Christians had not been without avail, for in February, 1774, Elizabeth, a daughter of Ebenezer

Knapp, and wife of Benjamin Lull, one night unable to sleep, arose from her bed and came downstairs repeating with great earnestness the following words:

> Must Simon bear the cross alone,
> And other saints go free?
> Each saint of thine shall find his own;
> And there is one for me.

This produced a most profound impression on her sister Martha and also upon her husband. Thus the work of the Lord began. The father of the family was gone from home, and they had no earthly instructor but their mother. In a few weeks Mrs. Lull and her sister were brought into the liberty of the gospel. In the ensuing summer seven more families moved into the place, and united with the little band in their religious meetings. The wife of Increase Thurston, together with Caleb Lull, was brought to rejoice in Christ, and many others were made to consider seriously the subject of religion.

Church Recognized.—When peace was restored at the close of the war, four of these families returned to their lands, and re-established the worship interrupted by the destruction of their homes. Occasionally a gospel minister visited the little band, and preached the truth to them, administering the ordinance of baptism. Whether thus favored or not, these pious followers of Christ continued faithfully to maintain worship, but not until 1793 were they recognized by a council consisting of the pastor and delegates from the church in Greenfield, Saratoga County, as a church in gospel order. Did this formal recognition make them a church? If not,

were they not already a church when they agreed together to walk and live in Christian fellowship and maintain the ordinances of the gospel? If so, then we may safely assert the first church in central New York, west of the Hudson River, was established in the town of Butternuts, in Otsego County, in June, 1773. If, however, a church is not a church until formally recognized as such, then 1793 is the date of their organization. The technical question others may decide; the facts stated are worthy of record.

Other Churches.—These early Baptists were largely instrumental in planting a Christian civilization in the wilderness of central New York, near the border line of Otsego and Chenango counties, in a territory as prolific under God in sending forth an army of consecrated faithful Christians of the Baptist Faith, both ministers and laymen, as any other part of our American continent, if not of the world. Between the years of 1787 and 1795, there were organized the following additional churches within the territory of the Otsego Association: Springfield, 1789; Franklin, 1792; Kortright and Charlestown, 1793; Burlington, Fairfield, Edmeston, Palatine, Richfield, First Otsego, and New Berlin, 1794; Hartwick and Otsego, 1795.

William Furman.—In 1789 Rev. William Furman, took up his residence in Springfield, Otsego County. He is said to have been the first minister of the gospel settling in this vast territory, bounded on the east by a meridian crossing the Mohawk at the mouth of the Schoharie Creek, on the north and south by the bound-

ary lines of the State, and west by the Pacific Ocean. He was especially useful in planting the foregoing churches. One who knew him personally has left the following testimony as to his worth:

> Having the glory of God in view, and desirous of increasing the Redeemer's kingdom, he spared no pains, but exerted himself to the utmost for the accomplishment of this object. It may with propriety be said of him that he was the father of these churches. He is now, we trust, reaping in heaven the reward of his unwearied exertions in the cause of his glorious Redeemer.

Otsego Association.—On September 2, 1795, the Otsego Baptist Association was fully organized with thirteen churches, already mentioned, five ordained ministers, and 424 members. The ordained ministers were William Furman, Ashbel Hosmer, John Hammond, Elijah Herrick, and Joel Butler. This was a wonderful growth, considering that only eight years had passed since the first gospel minister had settled in this territory. The settlements were new and the people poor. The country had just emerged from a long, hard struggle for liberty and independence. These pioneer Christians builded better than they knew. The influence of their labor is vast and reaches around the world. In 1800 the Otsego Association had increased to thirty-seven churches, fifteen ministers, and 764 members, a most remarkable advance in five years. And in 1807, just twenty years from the recognition of the first Baptist church in the region comprising the Otsego Association, the churches had increased to fifty-five, the ministers to twenty-eight, and the members to 3,265, notwithstanding several ministers and members had moved on toward the West, and several churches had been dismissed to join

other Associations. No wonder brethren exclaimed, "What hath God wrought!"

Pioneer Preachers.—Yet this marvelous success was wrought by the blessing of God on the most devoted, self-sacrificing labor. Of their early privations and hardships one of those pioneer preachers writes:

We will take a brief view of the labors and privations of these pious men and worthy champions of the cross. An extensive circuit became the lot of each of these men, especially the first three, William Furman, Ashbel Hosmer, and Joel Butler, who being the earliest laborers in this glorious enterprise, were regarded as fathers by the younger men. The frequent calls, "Come over and help us," from little clusters of saints here and there in the wilderness, subjected them to frequent journeys, in which they had to endure many hardships and various sufferings. They toiled in the cold and in the heat, by day and by night, traversing the wilderness from one solitary dwelling to another, by marked trees and half-made roads, fording dangerous rivers and rapid streams, often without a guide and at the hazard of their lives. They suffered much from hunger and thirst, and frequently had to pursue their journeys through winds and storms, both of rain and snow, to meet their appointments and administer to the perishing the bread of life. The afflictions of some of them were greatly increased and their tenderest sympathies often excited by the privations and sufferings, in respect even to the necessaries of life, to which their families were subjected. Sometimes in their journeys, on sitting down at the tables of their brethren to enjoy their hospitality, a recollection of the sufferings of their families at home would destroy their appetite and fill them with grief. They could receive but little earthly reward, the country being new, the churches small, and the people hardly able to support themselves, much less to expend a large amount on the preachers. Yet, amid all these discouragements, they continued their exertions, relying on Israel's God. Jehovah crowned their labors with abundant success, and comforted their souls by pouring out his Holy Spirit.

Those who had long been professors of religion were induced to unite in church relations ; backsliders were reclaimed and sinners were converted to the knowledge of the truth. Thus the wilderness and solitary place were made glad for them, and the desert began to rejoice and blossom as the rose.

Let us not forget to honor the names and emulate the virtues of these men of God. They laid the foundation broad, deep, and strong. In addition to the trio whose names we have mentioned, were such men as Peter P. Roots, James Bacon, David Irish, John Bostwick, Stephen Parsons, Hezekiah Eastman, John Lawton, and many others of a later date.

CHAPTER III

OTHER BAPTISTS IN THE STATE

THE earliest record of the denomination in the State is somewhat obscure; enough, however, is known to give a fair idea of the origin of some of the first churches. Their progress was slow and attended with many difficulties. Baptist doctrines were never popular, and in the last century were less so than at present. In New England, Congregationalism claimed pre-emptive privileges; it was the religion of the State. The churches of that order were supported by a tax upon all of the inhabitants, irrespective of creed. Baptists not only had no legal recognition, but were treated as outlaws. In New York it was little better. In that colony, under the Dutch, the Dutch Reformed Church was the established order. Peter Stuyvesant, their last governor, was bigoted and intolerant. After the English superseded the Dutch in control of the colony, the Episcopal Church was legally established. The Dutch, however, held tenaciously to their ancestral faith, and demanded for themselves fullest liberty of worship. The Calvinistic churches were numerically in the ascendency, and were quite unwilling to yield to their new masters. The struggle between these rival factions so absorbed public interest that little attention was given to other denominations. While there were few or no legal obstacles seriously to interfere, Baptists made slow headway, because the ground was preoccupied. The Dutch were

very conservative and averse to any change. While they were in control they gave little encouragement to those of any other faith. Not until immigration from New England began, was there much of an opening for Baptist churches.

Ultra Independence an Obstacle.—In the early days Baptist churches having no organic union with one another, and hesitating even to form Associations, could not become largely aggressive. Independence is of itself no obstacle, providing it is not carried to the extreme of isolation; but independence without any well-devised system of co-operation is weakness. It is not strange, therefore, that in those early years there was so little numerical advance, when there was so great isolated independence; rather, it is a wonder that with such conditions obtaining so much was accomplished.

Early Churches.—Individuals of the Baptist faith were found in different parts of the State long before any churches were gathered. Baptist historians note the attempts to found Baptist churches in New York as early as 1712. There was, however, no permanent organization effected at that date. So far as we have any record, the first permanent body of regular Baptists was the church at Oyster Bay, Long Island, constituted in 1724. Following this were the churches at Fishkill, 1745; Amenia, 1751; North East, 1751; First Stanford, 1752; First Pawling, 1755; First Dover, 1757; First New York, 1762; Botskill, Washington County, 1765; Warwick, 1766. These, with the little company of Baptists in the town of Butternuts, already alluded

to, and a company of six baptized Indians in Brothertown, Oneida County, seem to have comprised the principal bodies of baptized believers in the State prior to the Revolution. In making this statement absolute accuracy is not claimed, as authorities do not agree. There is no reasonable doubt, however, concerning the names and dates here given.

The Shaftsbury Association.—This historic body was constituted in 1781. Its constituent churches were located in the States of New York, Massachusetts, and Vermont. According to Benedict, two churches, located at the time in the State of New York, the Botskill, 1765, and the White Creek, 1799, were members of the Association. Other New York churches which joined before 1800 were Austerlitz, 1779; Ballston Spa, 1791; Berlin, 1783; Broadalbin, 1792; Canaan, 1793; Chatham, 1795; Clifton Park, 1795; Chester, 1786; First Dover, 1757; First Galway, 1778; Second Galway, 1790; First Greenfield, 1791; Second Greenfield, 1794; Third Greenfield, 1795; Hartford, 1788; Second Hartford, 1795; West Hillsdale, 1787; East Hillsdale, 1792; Hoosick, 1785; Kingsboro, 1797; Milton, 1793; Moreau, 1795; Pittstown, 1784; Providence, 1791; Second Providence, 1794; Salem, 1790; Saratoga Springs, 1793; Schuylerville, 1790; Schodack, 1780; Stephentown, 1796; Stillwater, 1780; Troy, 1794, and Franklin, 1793. This Association was at one time a large body. Fifty churches, located in this State, were at one time or another members of it. They were so widely scattered that they covered the territory now occupied by the Washington Union, Saratoga, Stephentown, Lake

George, Dutchess, Franklin, Hudson River North, and Mohawk River Associations. Some of the early ministers of this body were: Lemuel Powers, Justus Hull, Caleb Blood, Edward Barber, Amasa Brown, Joseph Cornell, Jehiel Fox, Lemuel Covell, John Leland, Abijah Peck, Samuel Rogers, Obed Warren, and Isaac Webb.

New York Association.—The second Association to be formed in the State was constituted in 1791. Authorities do not agree as to the constituent churches. Armitage gives their names as follows: The Oyster Bay, Scotch Plains, Morristown, Canoe Brook, (Northfield) Staten Island, and First and Second New York Churches. Another authority omits some of these names, and adds the names of the Stamford, Kings Street, and Warwick Churches. The probability is that all of them were early members of this body. The most of these churches had been members of the Philadelphia Association. The pastor of the oldest Baptist church in this Association was Robert Feeks, who was ordained at Oyster Bay in 1724. One of the best-known ministers of his day in New York, if not in the whole country, was the celebrated John Gano. He was pastor of the First New York Church from its beginning, June 19, 1762, to 1788, a period of twenty-six years. This pastorate was seriously interrupted by the war of the Revolution and the British occupation of New York. Mr. Gano served as chaplain in the American army, and was a personal friend of Washington. When the conclusion of peace was celebrated at Washington's headquarters, near Newburgh, April 19, 1783, he was called upon to offer the prayer of thanksgiving

on that memorable occasion. Other early pastors were Benjamin Foster and William Collier, who succeeded Gano as pastor of the First New York Church, and James Benedict, who founded the church at Warwick, in 1766. The latter was a prosperous church, and in a few years increased to 200 members. A number of other churches grew from it.

Other Early Associations.—The Warwick Association[1] was formed in 1791 of churches in New York, New Jersey, and Connecticut. Some of the early churches were Warwick, 1766; Newburg, 1785; Cross River, 1789; Peekskill, 1793; and Middletown, 1798.

The following churches, composing the Rensselaerville Association were constituted previous to its formation in 1796: Cairo, 1789; Charleston, 1793; East Durham, 1788; Preston Hollow, 1792, and Rensselaerville, 1776. Whether there were others that entered into this organization or not, we are unable to ascertain.

The Chemung Association, constituted the same year (1796), was composed of churches in the present counties of Chemung, Tioga, Seneca, and Steuben, in New York, and one in Pennsylvania. The names of these churches were: Chemung (now Wellsburg), formed under the labors of Elder Roswell Goff, the first minister of the gospel in the large territory, in 1789; Fredericktown (North Urbana), 1794; Romulus, 1795; New Bedford (probably Tioga and Barton), 1796; and Braintrim (Laceyville), in Pennsylvania. The earliest pastors in this

[1] This Association afterward became an "Old School" body, largely through the influence of Elder Beebe, but was reported in the Minutes of the State Missionary Convention as late as 1836.

Association were Roswell Goff, Peter Bainbridge, Ephraim Sanford, David Jayne, Amos Eaglestone, Samuel Sturdevant, Thomas Smiley, and Jehiel Wisner. This cluster of Baptist churches, which afterward increased to twenty-two, was composed of good material. The early inhabitants of the region were immigrants from New England by way of the Wyoming Valley. This Association continued its existence until 1830, when Campbellism and Antinomianism having crept into some of the churches caused division, and the churches which maintained evangelical doctrines withdrew and joined other bodies. The present Chemung River Association, although covering in part the same territory, is an entirely different body.

The Cayuga Association was formed in 1800, in part of churches from the Otsego. Elder David Irish, of whom we shall have occasion to speak later, was the pioneer preacher in that region. He was probably the first minister of the gospel in Cayuga County, and to him more than to any other man was due the founding of the first churches that united to form the Association. Other early ministers were Micajah Starr, John Lasure, Manassa French, Elnathan Finch, and William Furman. Among the early churches of this body were the First Scipio (now Venice), Second Scipio, Third Scipio, First Aurelius (Fleming), Second Aurelius, Third Aurelius (Sennett), Charleston, Bloomfield, Milton, Palmyra (since divided, becoming Macedon and Palmyra), Farmington, Sempronius, Phelps, and Hartford. Several of these churches are now extinct, or have become merged with other organizations. These were all the Associations of Baptist churches formed in the State

during the last century, and they became centers of influence for all that part of the State east of the Genesee River. As new churches were constituted and the territory occupied increased, from these bodies churches were set off to form new Associations, so that it may be said that all the Associations now existing in central and eastern New York were the natural outgrowth of these organizations. When we consider the condition of the people and their surroundings, the difficulties of travel in the new country, with no public conveyances, the long distance to be traversed by many to reach the annual meetings of the Associations, we must admire the moral earnestness of the Baptists of that early day who planted these organizations and maintained them at such great inconvenience and labor. The entertaining of such gatherings was no small tax on the people inviting the meeting. Very few churches had houses of worship. Those so fortunate as to be the happy possessors of meeting-houses, found the space too narrow for the crowds that came, and the meetings were held in groves and barns, or wherever a convenient shelter could be found. The meetings were characterized by deep spirituality and fervent devotion, and were seasons of refreshing from the presence of the Lord, which abundantly repaid the workers for all their labor.

CHAPTER IV

EARLY MISSIONARY ORGANIZATIONS

CO-OPERATION REASONABLE AND SCRIPTURAL.—The unit of the kingdom of Christ is the individual believer. Andrew is won to Jesus by the words of John the Baptist; Andrew brings Simon Peter; Philip brings Nathanael. Thus, one by one, the company increases. The Twelve gather around Jesus and by successive steps, through the agency of the Holy Spirit, organize the first Christian church. God's order is, individuals, incorporation, co-operation. Believers are incorporated that they may co-operate in the great work of evangelizing the world. The unit of organized Christianity is the Christian church. This is the primal missionary society. The possibility of what a single church may accomplish in fulfilling Christ's ideal has never been realized, certainly never transcended. Great as these possibilities are, in the nature of things their power must be vastly increased by united and harmonious effort. The idea of such an organization as would combine all of the churches of Christ on earth under any human ruler is entirely foreign to the example and teachings of the New Testament. It was a reaction against such a scheme that caused our Baptist fathers to take the other extreme of ultra-independence. The proposition for the organization of the Otsego Baptist Association was seriously opposed by good and conscientious brethren, lest there should be the smell

of popery somewhere in the scheme. Hence all plans looking to a closer bond of union for evangelistic and missionary enterprise were of slow growth. The need of closer union was recognized, but the fear of evils overbalancing the good to be attained, prevented an early consummation. This fear was groundless. The co-operation of churches on a platform of equality and independence in all local affairs, would bring the churches into closer fellowship and greatly enhance their power for good.

The Way Prepared.—The latter part of the eighteenth century, especially the last decade, was marked by a decided religious awakening, both in England and America, and quickened zeal in the spread of the gospel. The years 1797–1798 were especially fruitful. In this revival conversions were marked by the deepest conviction of sin, followed by discoveries as wonderful of the exceeding greatness of God's love and mercy in Jesus Christ. At that time many of the most useful and devoted men who have ever adorned the ranks of the Baptist ministry in the State, were brought into the churches. The truths of the gospel were burned into their souls in the fire of their own experience. In such a work of grace Nathaniel Kendrick, Daniel Hascall, Alfred Bennet, and many others—men chosen of God to be leaders in the new evangelism—were brought to Christ.

The First Missionary Movements.—This work of grace was quite as remarkable in awakening a missionary spirit in the people of God, as in the depth and

clearness of the experience of those converted. In the year 1800 the Philadelphia Association suggested the propriety of holding a convention of Associations, either annual, biennial, or triennial, for evangelical effort, and the several Associations in the United States were requested to express their opinions in regard to it. In 1799 the churches in the State of Maine had already originated a plan called "The Gospel Mission," the object of which was to raise money to sustain missionary efforts in new settlements. This was done in Bowdoinham Association, the oldest in the State. In 1802 the Massachusetts Baptist Missionary Society was formed. In the same year the Shaftsbury Association, composed of churches in Vermont, Massachusetts, and New York, at the suggestion of Rev. Lemuel Covell, then of Pittstown, N. Y., resolved "to sustain such ministers as might enter upon itinerant missionary labors for a portion of the year, just so long as they might be released from their pastorates." As a result twenty dollars was sent by the churches at the next anniversary, and Rev. Caleb Blood "performed" a tour of the "far West," viz, Cayuga Lake, and beyond the head of Lake Ontario.

Tour of Covell and Warren.—In 1802 Rev. Lemuel Covell and Rev. Obed Warren, were appointed missionaries, and pushed their journey as far west as Buffalo, described as "A small village at the mouth of a creek of that name just at the foot of Lake Erie, having no stated meetings for religious worship, nor any religious society formed." Five or six miles up the creek was an Indian village, where the council of different tribes was held for ten days together to de-

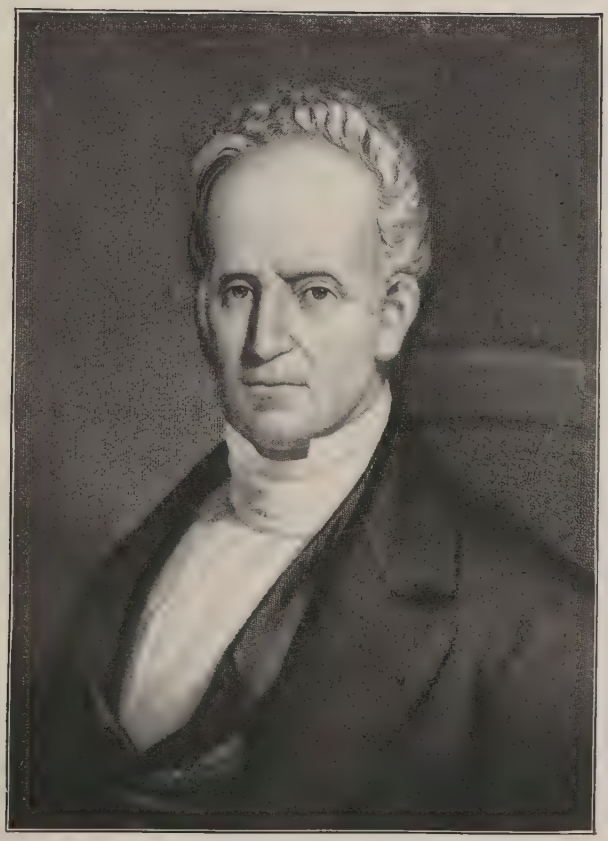
termine whether missionary work should be encouraged among them or not. The famous sachem of the Senecas, Red Jacket, favored the measure, and his counsel prevailed. In the year 1802 a Board of Missions was constituted, which for nearly twenty-five years continued to be the fiscal agent of the Shaftsbury Association.

Tour of the Kendricks.—In 1808 Rev. Nathaniel Kendrick and Rev. Clark Kendrick, under the auspices of this Board, made a journey through the State of New York, preaching as they went, until they reached their destination on the northern shore of Lake Ontario, in Canada. They were absent from home eighty-five days. In his journal Nathaniel Kendrick says:

> I rode twelve hundred and eighty miles, preached sixty-two sermons, attended and heard eleven sermons by other ministers, preached five funeral discourses, attended two church meetings, twice administered the Lord's Supper, baptized two persons, attended several conferences, and met with two Associations.

On his return he had the company of Rev. Elkanah Holmes, of Tuscarora Village, of the New York Missionary Society, as far as Canandaigua. He relates a remarkable providence that came while passing through a piece of woods, thirteen miles in extent. A terrific wind swept through the forest, the trees falling on every side, subjecting them to the greatest peril. The party found no place for shelter but traveled on.

> Our protection was too evidently from the hand of Providence to pass unnoticed. Our path was much obstructed by the great number of trees prostrated across it; the whole forest was in awful commotion for four hours, but we escaped unhurt.



NATHANIEL KENDRICK,

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On the next day Mr. Kendrick was detained to conduct the funeral of one who, while using all proper precaution to save himself from the wind, was instantly killed by the falling of a limb from a tree in an open field. The next year he undertook another missionary tour of twelve weeks over practically the same territory.

New York Missionary Society.—In the year 1800 Rev. Elkanah Holmes was sent to the Tuscarora and Seneca Indians, in western New York, by the Missionary Society of New York, an inter-denominational society, formed in New York City in 1792, of which the distinguished scholar, Rev. John M. Mason, was secretary.[1] Mr. Holmes was a Baptist minister of great zeal, and tactful in his methods. He lived among the Indians several years and the influence of his work still abides.

Rathbun and Hartwell.—In 1802 Messrs. Rathbun and Hartwell, sent out by the Massachusetts Baptist Missionary Society, spent several weeks in western New York, on their return from a missionary tour in Upper Canada. Mr. Rathbun in his report to the society, speaks very approvingly of the work among this people. Notwithstanding several excursions of itinerant

[1] Benedict says: "But our brethren not finding matters to go on according to their minds, in 1806 withdrew, formed a society by themselves, and very good success attended their exertions. Since they began their operations, the sum of their receipts amounts to $5,500. They expect in the spring of 1814 to receive $1,000 lately bequeathed to the society. The missionaries they have employed are Messrs. Charles Lahatt, Elkanah Holmes, Luke Davis, William Pierce, Daniel Steers, Samuel West, James Harris, Enoch Ferris, and Edmund J. Reis."

missionaries through western New York, no churches among the white settlers seem to have been organized in the district west of the Genesee River prior to 1807.

DAVID IRISH.—In 1794 Elder David Irish was sent to the frontier settlements of New York State by the Boston Missionary Society. He located in the town of Scipio and began preaching the gospel to the people in the various settlements in Cayuga County, organizing the first Baptist church in 1795. He may be said to be the father of the Cayuga Association.

ELDER BURROWS' JOURNEY.—Rev. Archibald Wheaton[1] of Mystic, Conn., gives a very interesting account of Elder Roswell Burrows, a zealous young minister of the Mystic Church, who was sent in September, 1806, by the Groton Union Conference on a missionary tour to "the northwestern frontier." He passed through the State, stopping at various points, reaching Batavia, where he was entertained by Deacon Rice, whose wife was a sister of the celebrated Elder John Leland. Having heard that he might find Elder Holmes at Buffalo, he pushed on to that place only to be disappointed, as Elder Holmes was with the Tuscarora Indians, thirty miles away. "Inquiring for Baptists, he learned that there were none in the village, nor any one who made a profession of religion." Notwithstanding the great immorality of the people, he preached to a large assembly in Crowe's tavern. From Buffalo he pressed on to Eighteen Mile Creek, where he found about sixty families within a circuit of ten miles. There had never been

[1] In the "Baptist Union" of December 31, 1898.

a sermon preached nor a religious meeting held in the place. Here he found six or eight professors and united them by covenant for worship and watchcare. His next place for labor was Canadaway Creek, now Fredonia. This had been but recently settled. He was cordially welcomed, and on Sunday, the day after his arrival, preached to a deeply interested assembly, some of whom came six or eight miles on ox-carts. Here he gathered about twenty Baptists whom he formed into a conference, the usual preliminary step to the organization of a church. This church received recognition in 1809,[1] and continues to this day a healthy, vigorous body. Before he returned he visited Elder Holmes, and reported that mission a success, "as the Tuscaroras, who were formerly the most rude of the six nations, had now become the most civilized."

The Massachusetts Missionary Society.—Of all the early missionary organizations operating in this State, to none are we more indebted than to the Massachusetts Society, which was formed in 1802, and during the first eleven years expended $12,000 in sending missionaries to Nova Scotia, New Hampshire, Vermont, Canada, and New York. The zeal of this society inspired other Baptists to undertake similar work, and thus its influence widened and prepared the way for the greater missionary societies of after years. Other missionary efforts were made by various religious organizations; most of them were ephemeral, yet all had an influence in planting the gospel standard in the new settlements of the Empire State.

[1] See "Elder Eastman's Journal," p. 52.

One result, probably not contemplated by those who were active in these missionary efforts, was the dissemination of information concerning the State of New York, and thus inducing many stanch Baptists from the Eastern States to settle in that part of the country. Many of the missionaries sent by these societies became permanent residents of the State and active participants in building up the churches they had planted. Among these were Elders Peter P. Roots, David Irish, Joseph Cornell, Jesse Hartwell, Samuel Rowley, Lemuel Covell, Clark Kendrick, Nathaniel Kendrick, Samuel Churchill, Stephen Parsons, and other worthies who came after them.

A careful estimate made by Benedict places the amount of money raised for domestic missions by the various Baptist missionary institutions from 1803 to 1813, at $30,000—this exclusive of what was given in connection with other denominations. One-third of this sum was raised by the Massachusetts Baptist Missionary Society.

CHAPTER V

THE HAMILTON BAPTIST MISSIONARY SOCIETY

IT may be unqualifiedly asserted that no other organization has contributed so much to the enlargement, perpetuity, and unity of the Baptist churches of New York State, as the State Missionary Convention; more than this, it has been through all its history an evangelizing agency of far-reaching influence. This society is the outgrowth of several different bodies, formed for missionary purposes, but stands as the legal successor of the Hamilton Baptist Missionary Society. The following statement as to its origin is of interest:

> In view of the increased population of the country, their indigent circumstances and spiritual wants, and the multiplied calls for ministerial labor, a number of the friends of Zion met at Pompey, Onondaga County, at the house of Elder Nathan Baker, August 27, 1807, to consider the propriety of forming a society for the prosecution of the missionary enterprise in the destitute regions around.

A constitution was adopted. Twenty persons became members by the payment of one dollar each. The name chosen was the Lake Baptist Missionary Society, as it was expected that its efforts would be directed to what was called "the Lake country." The organization represented churches from the two Associations then existing in Central New York, the Otsego and Cayuga. On October 28, of the same year, the society met at the

house of Elisha Payne, in Hamilton, and completed the organization by electing the following officers: President, Elder Ashbel Hosmer; vice-president, Elder Peter P. Roots; secretary, Jonathan Olmsted; directors, Elders Elisha Ransom, Salmon Morton, David Irish, Ora Butler, and Brethren Simeon Gillett, Benjamin Pierce, Thomas Cox, Ebenezer Wakely, John Keep, Samuel Payne, and Oliver Brown. The title of "elder" was usually applied to all ordained ministers among Baptists in the early days.

Honored Names.—The names of some of these noble pioneer workers alone remain to us, but the deeds of others still live in memory as a fragrant odor. No words can adequately express the worth of their characters or the value of their labors. Some of these names are associated in the mind of the writer with his earliest religious recollections, and are cherished in his memory. Well does he remember the tall majestic form and saintly face of Ebenezer Wakely, for many years deacon of the Baptist Church of Pitcher, superintendent of the Sunday-school, and honored in civil affairs as well as in the church, as he stood for the last time before the Chenango Association in the village of Norwich. Boy as the writer was, a thrill of veneration was sensibly felt, which was shared by the congregation at large. Deacon Wakely was identified with the State Missionary Convention through life. The following was entered upon the records of the Baptist Church of Pitcher, N. Y.:

January 22, 1854: Died this morning Ebenezer Wakely, aged eighty-three years. He was one of the first settlers in this town; he brought his family here in 1798. He read a sermon at the

first religious meeting held in this place, and for seven years was active and efficient in sustaining meetings without a church organization. From the formation of the church (1805) he was chosen deacon and clerk, which offices he held until his death. He was superintendent of the Sunday-school twenty-four years. He loved the church and freely gave to it his time, his prayers, and his sympathies. His prayers are ended.

The names of Olmsted and of Elisha and Samuel Payne were intimately associated with the history of the Hamilton Church, as well as with the Baptist Education Society and the institutions of learning now known as Colgate University. Samuel Payne contributed the farm of 123 acres, on which the buildings of the university are located. Mr. Payne was one of the earliest settlers of Hamilton. An interesting incident recorded of him will serve to give an insight into Mr. Payne's character:

Being one of the first to penetrate the unbroken wilderness, he is said to have taken his axe into his hand, and having struck the first blow into one of the trees of the standing forest, he bowed the suppliant knee in the solitude of the wilderness, and prayed that there might be a Baptist church in the town. It is a pleasing reminiscence now, to learn that the chosen spot of his devotions at that time was very near if not the identical site now occupied by one of the university buildings.[1]

Mr. Payne settled in Hamilton in 1794. The Hamilton Church was organized in 1796. Of the first president of the Lake Missionary Society, Elder Ashbel Hosmer, then pastor at Hamilton, it is said:

Great and unwearied have been his labors for the promotion of the cause of truth—traveling day and night in snow and rain, through dismal wilds and unbeaten paths, often hungry, wet, and

[1] "Life of Nathaniel Kendrick," p. 145.

cold, without any prospect of any pecuniary reward. He was of sound judgment, deep penetration, quick discernment, persevering in his designs, and indefatigable in his pursuits.

He fell asleep April 2, 1812, in the fifty-fourth year of his age.

DAVID IRISH.—The following note from the memoirs of Elder David Irish, one of the directors of the society, is interesting and in place here:

In 1794 he removed to the town of Scipio, in the county of Cayuga, at which time the county was almost an entire wilderness. He was the only Baptist minister west of Whitesboro, and the field of his labors was very extensive. In the fall of that year there was a church established in Scipio, now Venice. He soon afterward had the satisfaction of seeing a church arise in Aurelius (Fleming), a town adjoining, to which in 1800 he removed and continued until his death, which took place September 10, 1815. Elder Irish was indefatigable in labor, patient in fatigue, and easily surmounted many obstacles which would deter one possessed of a mind less resolute. Those who are acquainted with the state of new and thinly inhabited countries, cannot form an idea of the qualities necessary to enable a minister of Christ to plant the gospel in such an extensive region as was traversed by this valuable man. One instance which may serve to show what he had the fortitude and perseverance to go through, it is thought proper to relate. In 1799, being called with some of his brethren of the church in Scipio to assist in organizing a church in Phelpstown, Malvern Hill, the roads at that time being totally impassable for traveling on horseback by reason of the great depth of mud and snow, he encouraged his brethren to undertake to travel on foot, a distance of thirty miles, which all but one accomplished. He baptized during his ministry 1,280 persons.

By such men were the foundations laid of that society which has grown to be the Baptist Missionary Convention of the State of New York.

OBJECT OF THE SOCIETY.—The catholicity of spirit of the organizers of the society is clearly indicated by the Constitution, which is as follows:

CONSTITUTION OF THE HAMILTON BAPTIST MISSIONARY SOCIETY

ADOPTED, August 30, 1808.

ARTICLE 1. This Society shall be known by the name of the "Hamilton Baptist Missionary Society."

ART. 2. This Society shall be composed of those who subscribe to this constitution, and pay in advance at least one dollar to its funds, and also one dollar annually.

ART. 3. The object of this Society shall be to send the gospel, and other means of promoting the knowledge of God, among such of our fellow-creatures as are destitute; and that either stationary or occasional, as prudence may dictate or funds admit.

ART. 4. The members at their annual meetings, shall appoint by ballot, a President, Secretary, Treasurer and eight Directors. The President, Secretary, Treasurer, and five of the Directors, shall be members in good standing in some regular Baptist church. These eleven officers shall compose a Board, of which the President shall be chairman and the Secretary, clerk.

ART. 5. The President, by the consent of the majority of the Directors, who constitute a quorum, shall have power to call a meeting of the Society whenever it shall appear to him necessary; also, as chairman of the Board, he shall have power at his discretion to call a meeting of the Board. And it shall be his duty to call a meeting of the Board whenever requested by three members.

ART. 6. The chairman with five other members of the Board, shall form a quorum to do business. In case of the chairman's absence, any six members.

ART. 7. The Board shall have power to apply the funds of the Society according to their discretion in all cases in which they shall not be restricted by the special direction of the Society.

ART. 8. They shall have power to appoint and to dismiss missionaries, and to transact all other necessary business during the recess of the Society.

ART. 9. The Board shall annually exhibit to the Society a par-

ticular account of the missionaries employed ; the places where they have been stationed, or to which they have been sent ; their prospect of success ; also, the state of the funds, receipts, and expenditures ; and whatever else relates to the institution.

ART. 10. The Treasurer shall exhibit, both to the Society and Board, the state of the treasury, whenever called upon for that purpose.

ART. 11. The Secretary shall fairly and correctly transcribe and record the proceedings, both of the Society and Board, in a book furnished by the Society.

ART. 12. In order more effectually to aid the intentions of the Society, a subscription shall be kept open for the benefit of its funds, that all who are disposed may do something to promote so laudable an undertaking.

ART. 13. The annual meeting of the Society shall be holden on the day before the meetings of the Madison Association ; or at such time or place as the Society shall appoint.

ART. 14. The Society shall have power, at their annual meeting, to make such alterations and additions as experience may dictate.

ART. 15. Any member of this Society, who wishes to discontinue his membership, upon paying up his dues shall be dismissed.

This was a platform broad enough for any representative of the Great Commission to stand upon and never should have been made narrower. God blessed the workers and the work. "There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth."

FIRST MISSIONARY.—At the first meeting the Board appointed Elder Salmon Morton as its missionary for two months, and allowed him four dollars ($4.00) a week for his services. At a subsequent meeting of the

Board at Hamilton, Elder Morton reported that he had labored eight weeks, in which time he had traveled as far as "The Holland Purchase," which was then looked upon as "the far West." He reports that, "he was received with great satisfaction by the inhabitants; and that many of the people were made to rejoice in the privilege of hearing the preaching of the gospel in their destitute condition, while many blessings were bestowed upon the Society, and ardent prayers addressed to God for its prosperity." It was enough to move a heart of stone to witness the expressions of joy shown by the people. But the parting scenes were peculiarly interesting. Nor could Elder Morton witness without emotion the tears that were shed by the people as they earnestly solicited him for a continuance of like favors, when giving the parting hand, and exclaiming with tears in their eyes, "Do come again. Tell the Society of our destitute situation and request them to remember us."

First Anniversary.—The first annual meeting of the Society was held in Pitcher, August 30, 1808, Elder Ora Butler, moderator; John Lawton, clerk. The name of the Society was changed to "The Hamilton Baptist Missionary Society." The next day at the same place the Madison Association was formed, and the members of this Association, with a few from Cayuga, comprised its principal constituency. The officers previously elected were continued with a few changes in the Board of Directors. A balance in the treasury of $171 was reported.

Other Missionaries.—In the years 1809, 1810, 1811, the society sent out the following missionaries: Elders

Salmon Morton, Elisha Ransom, Joel Butler, Ashbel Hosmer, Hezekiah Eastman, John Lawton, John Peck, Alfred Bennett, Nathan Baker, and Jonathan Ferris. These men performed their work with great credit to themselves and abundant blessing to those whom they visited. They usually traveled on horseback, in many places through long stretches of forest by bridle paths, indicated by blazed trees, sharing with the people their homely fare in their humble cottages. It was a time when men

> Had to go on horseback, and sometimes on "shank's mare,"
> And blaze a road for them behind that had to travel thare.

But they had as a rule a royal welcome. No sooner was it known in the settlement that a minister had come, than men were ready to herald the news and announce the place of meeting, which was usually the kitchen or "living room" of some settler who gladly opened his doors for religious worship. Where a schoolhouse had been erected, that was used as a place of meeting for all religious gatherings. The hour, if in the evening, was "at early candle light." But so precious was the gospel message that the people would lay aside all secular affairs at almost any hour that would suit the convenience of the preacher.

It must not be supposed that all were ready to listen to the message of the gospel. There were "Sons of Belial" even in those days; yet for curiosity's sake even the rougher element would come out to hear the stranger, and for weeks afterward his message would be the subject of serious thought or warm discussion. No other agency produced so lasting an influence for good

in those early settlements as the visits of these itinerant evangelists. They were men filled with the Holy Spirit and wisdom. They counseled in private and exhorted in public. The wilderness and the solitary places were made glad for them, and the desert was made to blossom as the rose. We cannot copy all of the reports. Those recorded in the next chapter may be taken as typical of the character of the work done and some of the conditions under which it was performed.

CHAPTER VI

JOURNALS OF MISSIONARIES

THE HOLLAND PURCHASE.—It is essential just here to give some facts concerning the history of the State in order rightly to understand the names of places in common use in the early part of the nineteenth century, now almost or quite obsolete. The original charter of Massachusetts gave to that commonwealth a title to all the land between its north and south boundaries west to the Pacific Ocean. A subsequent charter granted to the State of New York conflicted with the claims of Massachusetts, and serious difficulties arose. A conference of the representatives of the two States was held at Hartford, Conn., December 16, 1786, and it was agreed that Massachusetts should have the pre-emption right to all the territory in the State of New York, west of a line drawn due north from "the eighty-second milestone" on the Pennsylvania line, while the sovereignty should remain with New York. This line was afterward called "the pre-emption line," and is on the meridian of Washington. It passes through Seneca Lake and Geneva to Sodus Bay on Lake Ontario. In 1787 Massachusetts sold this tract of 6,000,000 acres to Oliver Phelps and Nathaniel Gorham for $1,000,000. Two-thirds of this purchase was abandoned by Phelps and Gorham and reverted to the State of Massachusetts and subsequently was sold to Robert Morris, a patriot of Revolutionary fame, and by him was transferred to the Holland Land Company,

except a strip on the eastern border called the Morris Reserve. Joseph Ellicott was employed to survey the tract, and with others had general supervision of the affairs of the company. This tract comprised all lands west of what is known as "The Transit Line"[1]—a line running north and south through the State near the eastern border of Orleans County, and was for many years known as "The Holland Purchase." The office of this company was located at Batavia; Phelps and Gorham located their office in Canandaigua. The opening of these tracts, and the liberal inducements made by agents with offers of free lands for schools and churches, induced a rapid immigration to western New York in the first quarter of the century, and was no small factor in moving Baptists to the organization of a society for the evangelization of the new-comers, and the planting of churches in the increasing settlements.

Elder Eastman's Missionary Journey.—In the fall of 1809 Elder Hezekiah Eastman made a tour of "The Holland Purchase." In his journal for September 22, he says:

I set out on a missionary tour to "The Holland Purchase." On the twenty-eighth attended the Cayuga Association—an agreeable season. On the thirtieth came to "The Holland Purchase" and met with Elder Butler, who informed me that a council was to meet at Chautauqua Lake to constitute a church and ordain a minister. October 5 I had to pass the nine mile woods, with only a footpath and marked trees. It was very cloudy; night came on and I soon lost my way. Wandered about in the rain until at last I gave up all hopes of finding my way out. I then tied my horse and walked about to avoid suffering with the cold

[1] So called from the name of the instrument used by the surveyors.

till about midnight, when the clouds seem to break away a little, and had some more light. I then tried to steer my way through the woods, leading my horse and feeling my way. It however soon became dark as ever, with wind and rain, and was exceedingly cold. I still kept creeping on expecting that I must perish. At length I thought that God is in the wilderness, and a present help in time of trouble. I felt encouraged to put my trust in him. At length, directed by a kind Providence, I came to a house. On the next day came to the lake (Erie) and with great difficulty passed around the point. The wind and waves were so high, and I got so wet and cold, and I thought that I must perish, but after riding eight miles in this condition I came to a house, got some refreshments, and then rode to Canadaway (Fredonia) and met Elders Butler and Handy ; on the eighth came to the place where the council was to meet ; on the tenth the council met. A number of brethren and sisters presented themselves and after examination received fellowship as a church. The church then presented Brother Jones as a candidate for ordination. After due examination agreed to set him apart to the work of the ministry. Elders Roots, Butler, Handy, and myself assisted in the ordination. The season was delightful. On the seventeenth returned to Canadaway, found Elders Butler and Handy ; the brethren here desiring us to meet with them, to examine into their standing. On the eighteenth met with the brethren and gave them fellowship as a church. I then continued itinerating from place to place, preaching, exhorting, and warning as I had opportunity, until the fifteenth of November, when I set out on my return home. On the eighteenth came to Phelpstown, where was a revival of religion. I then continued my journey, and on the twenty-eighth arrived in safety at my own house, and found my family and friends in good health. I feel that the Lord has been with me while traveling through the desert and visiting the scattered inhabitants of this wilderness.

Tour of Elder John Peck.—A year later Elder John Peck made a tour to the West. He wrote :

Dear Brethren : Agreeable to the appointment I received from you, I left my family and the dear people of my charge June

5, 1810, and set out on my tour to the West. I preached at different places until I arrived at Elder Irish's, in Aurelius (Fleming), where I preached in the evening, and received much instruction both as to the country and the people where I was going. Next day rode to Phelps, and next day, being Lord's Day, preached to a crowded and solemn assembly. On Monday I designed to pursue my journey, but by the request of Elder Wisner and the church I stayed and attended the ordination of Brother William Roe, one of their members. I preached in the vicinity daily until the council met. Thursday, June 14, the ordination of Brother William Roe was attended in the following manner : I tried to preach on the occasion from Ps. 126 : 6 ; Elder Jeremiah Irons offered the ordaining prayer, and laid on hands with Elder Wisner and Shays ; Elder Solomon Goodell gave the charge ; Elder Samuel Messenger the hand of fellowship ; Elder Daniel Irons made the concluding prayer. The exercises appeared to be attended with the smiles of heaven. From thence I pursued my journey and preached in Gorham, Palmyra, Bloomfield, and Livonia. In Avon I called on Elder William Furman, that aged father in the gospel, and the season was agreeable to me. He still appears to be engaged in the service of his divine Master, and though he has been called to pass through a scene of trials yet he appears to be worshiping, leaning on the top of his staff. I parted with him and rode to Batavia ; preached in the evening at the court-house ; next morning visited the prisoners. Some of them were confined for passing counterfeit money, and one for murder. I gave as good advice as I was able ; I tried to demonstrate from the confinement they here justly suffered the prison mankind are in by nature, and to show that Christ is the only door to liberty ; and as they expected to have their trial shortly, so they, with all mankind, must be tried at the bar of God, and if not prepared by grace, they must sink beneath the grave, into that prison where there is no hope of reprieve. After this conversation I tried to pray with them ; some of them appeared much affected. After receiving their thanks for my visit I parted with them. I then calculated to go direct to Buffalo, and rode thirteen miles. As I got through the eight mile woods I came out to a little settlement of three families and by their request I preached a sermon to

them, and I believe the Lord was present. I had the whole settlement together, and one traveler, which made ten souls, and they all seemed to listen as for eternity. I then rode five miles and providentially put up with a Baptist brother for the night, and by request preached the next morning to a solemn assembly. I thought then to pursue my journey, and took leave of the family, leaving them in tears, and went a mile and a half to take some refreshment. Here a number of the neighbors had collected together and solicited me to tarry longer. Of the number two women desired to go forward in the ordinance of baptism. I thought truly the Lord had more work for me here. I consented to spend the next Lord's Day with them, and to preach to them on Saturday at ten o'clock, then rode six miles to a new settlement, and found two brethren and a few sisters. They had agreed to meet each Lord's Day for the worship of God ; they seemed to rejoice to see me come to visit them in their lonely situation ; there had been but one sermon preached in the place by a Baptist, and that by old Elder Niles, of Sempronius. The next day the settlement came together and I tried to preach to them, and think it was a comfortable season to my soul, and it appeared to be to others. The next day returned to the aforementioned appointment and preached at ten o'clock A. M. to a crowded assembly. After the meeting closed the two women before mentioned and a young man came forward and related what the Lord had done for their souls. After this I requested that if any one had anything on their minds to communicate, they would embrace the opportunity. I think there were upward of a dozen that spoke, the most of them being Baptist professors. The season was glorious, and it seemed that the Lord was there in very deed.

Lord's Day, June 24, I preached to the people assembled in a grove, there being no house sufficiently large to hold them. At the close I baptized three persons, the first that were baptized in this part of the country. It was a solemn scene, and saints and sinners seemed alike affected. June 25 rode to Buffalo, and at the desire of the people preached in the court-house. Next day rode to Eighteen Mile Creek, and preached in different places five times, and as the attention and the wish of the people seemed so urgent, I agreed to spend three days with them the next week. I

returned to Buffalo and on the Lord's Day delivered two sermons in the court-house. The people gave good attention, and appeared to be thankful for the visit. On Monday returned to Eighteen Mile Creek and preached to the people who had assembled in a grove. We then repaired to the water-side, and after singing a hymn, and solemn prayer to God, I baptized a woman. The Lord evidently graced his ordinance at this time with his divine presence. After this I preached three times before I left the neighborhood, and every meeting seemed to be attended with some token of divine approbation. The people, notwithstanding the busy season of the year and the roughness of the roads, would travel, some even ten miles on foot, to hear the word of God proclaimed by such a feeble instrument. On Thursday returned to Buffalo and preached to a solemn assembly, then rode to Clarence, and on Saturday, as I had agreed, met with the brethren in conference. I advised them when here before, to meet in conference and gain acquaintance as to their standing, ideas of doctrine, practice, etc., and try to maintain the worship of God. They met at one o'clock P. M. The meeting being opened, they related their Christian experience, conversed on articles of faith, practice, and a covenant, and there was a happy agreement. Then five persons came forward and related what the Lord had done for their souls, and wished to be baptized. It was a joyful time.

Lord's Day, July 8, I preached to a crowded assembly, some of whom came from a distance of twenty miles. One man came forty miles for the purpose of attending the meeting. In the afternoon I preached to the youth, and a more solemn attention I never witnessed. At the close we repaired to the water, three miles distant, where I baptized five persons, three males and two females. It was a continued scene of solemnity. On Monday I thought of setting out for home, but duty called me to stay another day. At ten o'clock A. M. I met the brethren and sisters in conference, and we had an agreeable interview. Twenty-one brethren and sisters covenanted together to maintain the worship of God. What a beautiful sight in this wilderness. At two o'clock in the afternoon the people assembled for public worship, and I preached to them. I was now called to pass through a solemn scene. I had formed a short, but agreeable acquaintance, and now we must

part. I took an affectionate leave of them, not expecting to see them again. Many tears were shed. Oh, how my soul felt to leave them! A little handful of brethren and sisters, like sheep without a shepherd in this wilderness. Some of them living ten miles apart, and no one to go before them as an under-shepherd. This passage of truth, however, comforted me: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom." I thought I could leave them in the hands of Him that hath said, "I will never leave thee nor forsake thee." Next day I set out for home, and on Saturday, July 14, returned safely to my family, and through the goodness of God found them in good health. From the time when I left home until my return was five weeks and four days, in which time I traveled about five hundred and fifty miles, attended one council, one ordination, four conferences, baptized nine persons, and tried to preach thirty-six times. I have been blessed with health and think I have enjoyed some small share of that peace which the world cannot give nor take away; and though I traveled alone the way did not seem long nor the time disagreeable. I subscribe myself, through the grace of God, your unworthy brother and servant in the Lord,

JOHN PECK.

ELDER LAWTON'S JOURNEY.—The reports of Elders Alfred Bennett, Nathan Baker, Ashbel Hosmer, and John Lawton are full of interesting details. They confined their journeys to New York, and in various places west of "The Pre-emption Line," except John Lawton, whose route was through Tioga County, touching at Caroline, Candor, Owego, and on into Pennsylvania. At the first-named place he relates the baptism by Elder Peck, who accompanied him as far as Owego, of two Africans who were slaves. One a young man of eighteen, named James Haborn, who possessed rare gifts of speech, having by the assistance of the churches purchased his freedom, afterward became pastor of the

African Baptist Church, in New York City. Elder Lawton found great destitution on this journey, and seems to have been much used of God in awakening the people. Elder Hosmer closes his report with these words

> Have been absent forty-five days ; preached forty times ; attended one council for ordination, three conferences, one church meeting, and baptized eleven persons. I have found my health and strength increase. I have not wanted for attentive audiences, and what good will come of it I must leave with Him who is infinite in wisdom.

In 1813 Elder John Upfold, of Fabius, performed a journey of three weeks, in which he visited and preached at Manlius, Camillus, Volney, Oswego Falls (near Fulton), and Cicero. "I believe," he remarks, "that people more destitute of the gospel will scarcely be found in America, nor perhaps a people that will treat the missionaries with greater respect, than those to whom I have been preaching."

Some of these brethren made several missionary journeys, the records of which have been lost to us, but not to the Master, who will give them due honor in the great day.

The following entry on the record of the society shows how graciously the work was blessed : "At the eighteenth annual meeting, held in Hamilton, September, 1814, the reports of the missionaries were so encouraging that the Board thanked God and, taking courage, appointed missionaries for forty weeks."

CHAPTER VII

NEW DEVELOPMENTS

THE HAMILTON CHURCH.—The same divine wisdom, that gave the command to begin at Jerusalem in the work of spreading the gospel, seems to have directed the first organized Baptist missionary efforts in the State of New York. The village of Hamilton, where the movement centered, was accessible in its location and lay in a fertile valley with a climate and surroundings unsurpassed in the Empire State. These physical advantages were supplemented by a church composed of many remarkable men—men of great spirituality, superior intelligence, and sound religious opinions. The church had already, in 1807, an honorable history and felt the revival spirit of the times. In 1798, a young man who had been a leader in the merry circles of youth, was suddenly brought into the deepest concern for the salvation of his soul. The poignant and heart-searching preaching of those times, and the penitent expressions of this young man, made so deep an impression upon several of the youth that they left their schools and went to see him. They found him in deep distress.

The night following there was a meeting for prayer and conference at the house of Deacon Samuel Payne. It was a memorable season. The tongues of the saints were loosed and their prayers and exhortations were fervent and searching. Sinners cried, "What shall I

do to be saved?" This revival soon became widespread and proved to be lasting in its results. During the progress of this work of grace a noted deist, who delighted much in reading Paine's "Age of Reason" and in opposing the Bible, was converted and became an earnest defender of the faith and a pillar in the church. His name was Daniel Hatch, one of the pioneer Baptists of Eaton, whose hospitality and liberality gave him a wide and honorable reputation among the saints. This was the first of a remarkable series of revivals that blessed this historic church, and which we devoutly hope and pray may be continued to the end.

First Woman's Missionary Society. — Woman's interest in missions early took organized form, as the following unique record will show: In February, 1812, Mrs. Betsy Payne and Mrs. Freedom Olmsted appeared before the Board of the Hamilton Missionary Society and presented the following letter:

To the Directors of the Hamilton Baptist Missionary Society.

Brethren: Being sensible of the lost situation into which the human family have plunged themselves by the fall, and that the only way of recovery is through faith in the Redeemer, and that it has pleased God by the foolishness of preaching to save them that believe, and that faith comes by hearing, and hearing by the word of God, and being instructed that they that preach the gospel should live of the gospel, we have thought it our duty to assist you in your laudable efforts to disseminate the gospel among the destitute, for which purpose we present you with twenty yards of fulled cloth, and wish you to receive it and dispose of it for the above purpose. And may the great Head of the church increase our zeal and bless your endeavors for the advancement of his

kingdom. By order and in behalf of the Hamilton Female Baptist Missionary Society.

FREEDOM OLMSTED.
BETSY PAYNE.

HAMILTON, N. Y., Feb. 19, 1812.

This was the first woman's society formed in this part of the country, but many others were organized among the churches soon after. These noble women, though long since passed to heaven, have a multitude of worthy successors still engaged in the blessed work at home and abroad.[1] These societies proved helpful and efficient auxiliaries in the work. When one considers the low commercial value of goods of domestic manufacture at that time, it is deserving of note that two years after the Hamilton Female Society was organized there were presented to the Board by these societies articles of their own manufacture valued at $148, representing hours of patient toil at the spinning-wheel and loom.

[1] "In 1800 fourteen women, some Baptists, some Congregationalists, united to form 'The Boston Female Society for Missionary Purposes,' raising the first year $150 for home missions. It has been remarked that the very first organization in the country, distinctively missionary in character, of which any record is preserved, was of women, and characteristically, women of Boston."—H. L. Morehouse, D. D., in "History American Baptist Home Mission Society."

"The first society of this kind [among Baptists] was formed in Boston, in 1809. This has contributed $500; the Boston Cent Society, about $400; and a society of little children in the same town, $85. These societies are formed of religious women, and of those who are favorably disposed toward the propagation of the gospel abroad; their rule is to give a cent a week, that is fifty-two cents a year; those who are disposed give more. They make their collections quarterly, and by their laudable exertions, by this new and unprecedented economy of raising money in a way which no one can feel, these societies have together, within a very few years past, contributed for missionary purposes between $2,000 and $3,000."—"Benedict's History," 1813.

MRS. HELEN M. RANDALL.

See page 245.

Periodical Literature Inaugurated.—It has been said that God never makes half a providence. While he was preparing missionaries for the foreign field and thrusting them upon the Baptist churches by the conversion of Judson and Rice to the Baptist faith, he was at the same time preparing the people in this country to receive these messengers of the Cross, and to cooperate with them in the work of world-wide evangelization. One of the most potent agencies in the home work of foreign missions is the press. The need of periodical literature, to keep the people well informed concerning missions, was early felt by the fathers.

"The Vehicle."—In April, 1814, Elders Peter P. Roots, Daniel Hascall, John Lawton, and John Peck, commenced the publication of a magazine called "The Vehicle." The first number appeared in May, the second in August. In September following the proprietors offered the same to the society. The offer was accepted, and Elders John Lawton, John Peck, and Daniel Hascall were appointed editors, and Elder John Peck, general agent. Subsequently Elder Nathaniel Kendrick, Thomas Purinton, and Alfred Bennett were added to the editorial staff. The name was changed to "The Western Baptist Magazine" and it was published quarterly. The magazine was continued through four volumes, consisting of forty-five numbers. At the union of the Hamilton Society with the State Missionary Convention it was merged in the "New York Baptist Register." This publication served a useful purpose in spreading religious, denominational, and missionary intelligence among the churches. It was edited with

marked ability by men of great natural endowments, consecrated talents, and fervent piety. There were ends served by this publication other than the spread of religious intelligence. It brought the men editorially and otherwise connected with it into closer fellowship with one another, and promoted unity among the churches, thus preparing them for other great enterprises which God in his providence was soon to call into being. No man can read the history of the decade from 1814 to 1824 without being impressed with a sense of the magnitude of the plans formed within it. Clearly now one sees how God prepared his workers and endowed them with wisdom for laying foundations so broad and solid, that the superstructures in which we now rejoice are of the most substantial and enduring character.

JOHN LAWTON.—Elder John Lawton, to whom we are chiefly indebted for the conception of "The Vehicle," was a very modest man of great faith, self-education, and of deep piety. He was born October 8, 1759, in Barrington, R. I. At the age of sixteen he enlisted in the army and served three years and eight months. He was present at the battle of Saratoga, and witnessed the surrender of Burgoyne. For several years he engaged in teaching, for which by patient toil he had prepared himself, and which he greatly enjoyed. While thus engaged he was converted, through the instrumentality of some of his pupils who were the subjects of the religious awakening then in progress, and soon after was constrained to enter the gospel ministry. He was, after many varied experiences, ordained in Butternuts

(now Morris), Otsego County, as first pastor of that historic church. The services were conducted on a platform erected in the open air and were attended with great solemnity. He married Mary, daughter of Captain Joseph Hooker, of Greenwich, Mass., an estimable woman, who was a great help to him in his work. His labors were greatly blessed on this field, and by September, 1799, he had baptized sixty-one converts. Besides his work in the home church, for one year he rode a circuit of over fifty miles, once in two weeks. He continued in work of this kind for many years as health and strength permitted. In 1804 he became pastor at Lisle (now Upper Lisle), Broome County. In 1805, the church at German (now Pitcher) was organized, and he divided his labors between the two places, about twenty miles apart. In 1809 he removed to the latter place, where he resided until his peaceful departure to be with Christ, January 30, 1838. The name of Elder Lawton was a household word. He was highly loved and respected by the parents of the writer, as their pastor for many years. During his pastorate at Pitcher the church saw its golden days of prosperity. Among those brought into the church was the late C. P. Sheldon, D. D., of Troy, so well and widely known as pastor, president of the Convention from 1858 to 1859, and from 1867 to 1870, and District Secretary of the Home Mission Society,

Foreign Missions.—At the eighth annual meeting of the Hamilton Missionary Society, held in Morrisville, September, 1815, the reports of work accomplished and funds contributed were of the most encouraging charac-

ter. The salaries of the missionaries were increased to five dollars per week. But the event of the meeting was a visit from Rev. John M. Peck, as agent of Rev. Luther Rice, who presented the claims of foreign missions in a thrilling speech. That address was evidently inspired by the Holy Spirit and mightily moved the hearts of the people. The following extract from the journal of Mr. Peck possesses historic value. Speaking of this visit he says :

> In the afternoon the Hamilton Domestic Missionary Society met and arranged their affairs for the coming year. This society is greatly assisted by female auxiliaries, who manufacture cloth and other useful articles. It is in encouraging circumstances. In the evening I conversed with some of the brethren on forming a society for foreign missions. My mind is still peculiarly happy in divine things.

The next day was full of thrilling interest. "During the address of Brother Peck," one record has it, "the solemn attention, the trickling tear, the sob and groan, disclosed that the tenderest feelings of the heart were touched." It was suggested at the close of this address that a collection for the cause presented be now taken, when one hundred and three dollars ($103.00) was freely and gladly given. When we consider the poverty of the people and the financial stringency of the times, this offering was most generous.

The enthusiasm did not die with the occasion. Several societies auxiliary to the Baptist Convention of the United States for Foreign Missions were soon organized, and the pastors caught the evangelistic fire and carried it into their pulpits, spreading it among their churches. The following extract, written more than

sixty years ago, shows the state of feeling prevailing in the churches at the time.

> Notwithstanding the ardent zeal enkindled in the hearts of the brethren for evangelizing the heathen, yet their ardor for supplying the destitute at home was not abated, but increased. They believed then, as experience has since taught, that these precious interests are only parts of one vast field which the great Head of the church has embraced in one commission, whose influence on each other is reciprocally beneficial. Home is the foundation of foreign operations, and foreign prosperity kindles expansive desires and noble energy at home. It becomes, therefore, all the saints to see to it that the high responsibilities attached to each are faithfully discharged. The Lord has given ample treasure to his people to meet all the claims he makes upon them for these great interests. The saints more and more see and feel it. Of what benefit would be all the wealth which God is pouring into the coffers of his children if he did not provide these blessed ways for its expenditure? It would certainly ruin them; they would be fearfully exposed to the consumption of it on their appetites and lusts.

There is a ring of sagacity and truthfulness about these words that makes them especially timely to-day. There should not be the slightest competition among our missionary organizations. The division of the one great cause of evangelization into separate organizations is like the division of an army into brigades, regiments, and companies, but all under control of one general commander. Jesus Christ is, if we are true to him, guiding his hosts, under whatever name, for the establishment of his kingdom and for the overthrow of evil. Every truly gospel church is a missionary organization, and every individual member is an integral part of God's host, personally responsible to the Lord Jesus Christ

for his part in extending the Redeemer's kingdom throughout the whole world.

THE SOCIETY LEGALLY INCORPORATED.—The ninth annual meeting was held at Cazenovia, September 10th, 1816. The reports of the missionaries were exceedingly cheering and greatly encouraged the society to go forward in its labors. This year will be remembered as one of great distress among the farmers, "the year without a summer." At this meeting Ebenezer Wakely and Jonathan Olmsted, being members of the legislature, were appointed to present to that body a petition for an act of incorporation, and conduct the matter as agents of the society. At the tenth annual meeting, held at North Norwich, the charter was received. The following is the title: "An Act to incorporate the Hamilton Baptist Missionary Society" (passed March 28, 1817). The Act contains seven sections, and is after the usual form, except in certain restrictions, which at least seem singular. The last clause of Section I. reads:

> The Hamilton Baptist Missionary Society shall be in law capable of purchasing, holding, and conveying any estate, real or personal, for the use of said society, provided always that such real or personal estate *shall not at any time exceed the annual value of two thousand dollars.*

Why that limit was established does not at this time appear, except that perhaps some over-cautious legislator feared the possibility that the society might accumulate such wealth as to endanger public morals by corrupting legislation—a danger that is not yet in sight, though more than four-score years have passed since the Act

was placed on the statute books of the State. Section VII. reads :

This Act shall be and remain in force *for the term of twenty-five years*, provided, nevertheless, that if the said society shall appropriate their funds, or any part thereof, to any purpose or purposes other than those intended and contemplated by this Act, *or shall at any time pass any law or regulation affecting the rights of conscience, that thenceforth said corporation shall cease and be void;* and provided further, that nothing herein contained shall be construed to prevent the legislature at any time in their discretion, within the said period, from altering or repealing this Act.

The italics show those restrictions for which the reasons are not now apparent. This Act was amended in 1825 so as to change the name of the society to the Baptist Missionary Convention of the State of New York, and again amended in 1841, in 1862, and in 1887, when the charter was made perpetual. An Act was passed in 1898, consolidating all previous Acts, and so amending the charter as to remove all unnecessary restrictions.

THE CHARTER.—In order that the records may be complete and the large purposes of the founders understood in their entirety, the full charter is here inserted :

WHEREAS, John Peck, and certain other persons, have formed themselves into a society by the name and style of the "Hamilton Baptist Missionary Society" for the purpose of propagating the gospel among the destitute, and have prayed to be incorporated, the better to promote their benevolent designs, therefore,

Be it enacted, by the People of the State of New York, represented in the Senate and Assembly, that all persons that now are or hereafter may become, members of said Society, according to such rules as they may agree upon or establish, shall be, and

hereby are, ordained, constituted, and appointed, a body politic and corporate, in fact and in name, by the name of the "Hamilton Baptist Missionary Society." And by that name they, and their successors, shall and may have succession and shall be persons, in law, capable of suing and being sued, pleading and being impleaded, in all courts and places whatsoever, in all matter of action and actions, suits, matters, causes, and complaints, whatsoever. And that they and their successors may have a common seal, and may change and alter the same at pleasure. And also that they and their successors by the name of the "Hamilton Baptist Missionary Society" shall be in law, capable of purchasing, holding, and conveying, any estate, real or personal, for the use of said Society; provided always that such real or personal estate shall not at any time exceed the annual value of two thousand dollars.

2. *And be it further enacted*, That for the better carrying into effect the objects of the said Society, the officers of the same shall consist of eleven directors, to wit: A President, Secretary, Treasurer, and eight other Directors, who shall hold their office for one year, or until others are chosen in their stead, and shall be elected on the second Tuesday in September, in each year, or at such other time, and at such place, as the corporation shall from time to time appoint. And that every election shall be by ballot, by the majority of the members present at such meeting.

3. *Be it further enacted*, That the following persons shall be the first Directors of the said Society, to wit; John Peck, first President; John Lawton, first Secretary; Daniel Lathrop, first Treasurer; and Joseph Coley, Nathan Baker, John Keep, Thomas Cox, Samuel Torrey, Joseph Card, Alfred Bennet, and Samuel Payne, other Directors of said Society; all of which Directors shall hold their office respectively until the second Tuesday of next September, or until others be chosen in their stead.

4. *And be it further enacted*, That, at every meeting of the Directors of the said Society, when six Directors are met, they shall be a quorum for transacting any business concerning said Society which may come before them, or may adjourn from time to time as circumstances may require.

5. *And be it further enacted*, That the said corporation and

their successors, shall have full power to make, constitute, ordain, and establish, such by-laws, rules, and regulations as they from time to time shall judge proper for the management, well-being, and regulating the said Society, provided always that no regulation shall be made in any wise to control the religious principles, or affect the rights of conscience of any person whatsoever. And provided further, that such by-laws, rules, and regulations, be not repugnant to the Constitution and laws of the United States, or of this State.

6. *And be it further enacted*, That this Act be and hereby is declared to be a public act ; and shall be construed in all courts and places benignly and favorably for every purpose therein intended.

7. *And be it further enacted*, That this Act shall be and remain in force and virtue for the term of twenty-five years, provided, nevertheless, that, if the said Society shall appropriate their funds or any part thereof, to any purpose or purposes other than those intended and contemplated by this act, or shall at any time pass any law or regulation affecting the rights of conscience, that thenceforth said corporation shall cease, and be void ; and provided further, that nothing herein contained shall be construed to prevent the Legislature, at any time, in their discretion, within the said period, from altering or repealing this act.

Review of the Decade.—Ten years had now passed since the organization of the society. There had been a decided progress along all lines. At the beginning one missionary had been appointed for eight weeks at four dollars per week, now missionaries were appointed for eighty weeks at five dollars per week. The same method of itinerating still obtained ; new churches were established in various parts of the State, and the small dependent churches were strengthened and encouraged.

During this period the Holland Purchase Association had been formed as a direct result of missionary labor.

From the best records obtainable it appears that this Association was organized in 1810,[1] at the house of John Tolls in Bennington, as the Holland Purchase Baptist Conference. Elder Reuben Osborn, the only minister present, was moderator, and Dr. Eastman, clerk. The first published Minutes are those of the meeting held September 14, 1812, at the house of Lemuel Castle, in Sheldon; Elder Osborn was moderator, and Ezekiel Smith, of Hamburg, clerk. Ten churches were represented; First Attica, 1806; Sheldon, Hamburg, 1812; Willink (now East Aurora), 1810; Pomfret (now Fredonia), 1808; Second Warsaw, Chautauqua, Second Pomfret, Second Attica, Third Warsaw. The only ordained ministers in the Association at that time were, Elder Eleazer Osborn, of Attica, and Elder Joy Handy, of Pomfret. Other Associations had been organized in the State as follows: Essex, 1802; Saratoga, 1804; the Black River and Madison, 1808; Union, 1810; Franklin, 1811; St. Lawrence, 1812; Lake George, 1817; Genesee, 1817.

There were in the State at the end of this first decade, 1817, eighteen Associations, about 310 Baptist churches, 230 ministers and 28,000 members.

Meanwhile the State passed a very trying period in its history. The war with England, 1812–1814, had largely engrossed public attention. The missionary enterprise had made slow progress, and the country

[1] The name of this Association was changed in 1840, to Buffalo. In the "New York Baptist Annual" the date of the organization is 1808, which is evidently a mistake, as the date here given is taken from the history of the Holland Purchase Association, written in 1852, by Rev. Whitman Metcalf, and is undoubtedly correct.

at large had been greatly depressed in various ways. This circumstance was not without its compensations. The patriotic spirit of the people had been aroused and the bond of union between the States more firmly cemented. The season of gloom quickly passed and the churches soon manifested a fresh zeal in evangelizing the new settlements of the State.

CHAPTER VIII

ADVANCE ALONG MANY LINES

EDUCATIONAL BEGINNINGS.—God makes a man before he makes an organization. An institution is no more efficient than the men who compose it; has no higher ideals than those of the best men who are its leaders. A thousand men climbing a mountain will go no higher than the strongest one in the company. The divine plan comprehends not only the men, but the agencies that fit men for their sphere of action. When the Hamilton Missionary Society was organized it gave work to the ministry, but did not undertake to fit the ministry for that work. It became evident that an educational institution was needed.

DANIEL HASCALL.—God had prepared the man to be a leader in the educational enterprise. Rev. Daniel Hascall had been raised up for that very purpose. He inherited a strong physical constitution, possessed a vigorous, well-trained intellect, strong will, and a sympathetic heart. He was born in Bennington, Vt., February 24, 1792, of religious parents, who in 1785 moved to Pawlet, Vt. In 1799, after some very serious mental conflicts, in which he experienced deep conviction for sin, he was converted to Christ and united with the Baptist church in Pawlet. By dint of hard work in teaching to pay expenses, he was enabled to enter Middlebury College, from which he graduated in 1803. In

DANIEL HASCALL.

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1808 he became pastor at Elizabethtown, N. Y., and in 1813 settled as pastor at Hamilton. He entered heartily into the work of the Hamilton Missionary Society, and not only acted as a member of the Board, but performed several missionary journeys into the new settlements farther west. In 1815 he began to receive pious young men into his family for instruction, and in 1817 undertook the work of enlisting his brethren in the organization of a society for the education of young men preparatory to the gospel ministry.

The Education Society.—The meeting of the missionary society, on September 9, 1817, was followed on the twenty-fourth of the same month by another in the house of Deacon Jonathan Olmsted, in Hamilton, for the purpose of organizing an education society. The following brethren were present: Rev. Messrs. J. Bostwick, Peter P. Roots, Joel W. Clark, Amos Kingsley, Daniel Hascall, Nathaniel Kendrick (at that time but recently settled as pastor at Eaton, N. Y.), Deacons Jonathan Olmsted, Samuel Payne, Samuel Osgood, Dr. Charles W. Hull, and brethren Thomas Cox and Robert Powell. The last, afterward an ordained minister, is remembered by the writer as the sole survivor at the jubilee anniversary of the founding of the institution at Hamilton, August 4, 1869. Eight of this number were from the Hamilton Church, two from the Second Baptist Church, in Eaton, one from Sangerfield, one from Hartwick, and one, probably P. P. Roots, was an itinerant missionary of the Hamilton Missionary Society. These men were interested in missions, both domestic and foreign, and several of them were members of the Board.

The first meeting is vividly described by Rev. Robert Powell, to whose account we are indebted for many particulars of that interesting occasion:

The most of the brethren were seated on the south side of the room. Rev. John Bostwick was chosen moderator, and Dr. Charles W. Hull, clerk. The meeting duly organized must then advance to the momentous question before it. Side by side sit those men who for so many years were yoked together and foremost in this enterprise, namely, Hascall and Kendrick. None are hasty to deliver their opinions. There is a look of gravity upon all countenances indicative of deep thought. There ensues a period of profound silence in the meeting, as if all by common consent were engaged in silent prayer. The hour was a momentous one. The object for which they had assembled was one of immense, almost appalling, magnitude. The crisis was upon them. They and they alone must meet it. There was an evident trembling under the weight of responsibility rolled upon them. Apprehensive lest they were unequal to the burden, and yet they saw no others to assume the burden of that eventful hour. Under the guidance of Divine Providence they had advanced to a point from which they did not dare in conscience to recede. Shrink they could not, like the children of Israel in the valley of Migdol. They must proceed, though an undivided sea confronted them. At this stage of their reflections they instinctively turn to heavenly counsel. Prayer is proposed and Mr. Kendrick is desired to lead in this exercise. All bow their knees before God and their hearts go out as the heart of one man. When this season of devotion is concluded, they proceed to consider the constitution and plan of organization. The instrument offered as the basis of united action was discussed and adopted without opposition, but not without misgivings and fears for the results of their grave and anxious deliberations. As evidence that they had embarked in the enterprise with purse as well as with pen, they commenced a subscription by signing one dollar each.

Thus was laid the foundation of the institutions at

Hamilton that have risen to favor, commanding influence, and worldwide usefulness. From this small beginning in 1817, there have grown up a university and theological seminary in Hamilton, and the two institutions at Rochester. The seed was planted in the hearts of a few noble Christian men, most of whom struggled with poverty. Nor was poverty the greatest obstacle which they were called to meet. Deep-rooted prejudice existed against the movement in churches of influence, and among some brethren in the ministry of high standing; these could be eradicated only by patient and persevering effort to carry forward the enterprise as of God and destined to triumph. The Education Society was the natural outgrowth of the Hamilton Missionary Society. The cause of education owes quite as much to the missionary spirit as missions owe to education. These interests are reciprocal. It is worthy of note that Jonathan Wade, the first student educated under the auspices of this new society, was consecrated to missionary work on the foreign field, and the next entering the same class was Eugenio Kincaid, "the hero missionary." Mr. Hascall made his own house, at the beginning, the dormitory and classroom for his single pupil, and if no greater good had been accomplished than the sending out of these two men better equipped for their work, it would have been worth all that it has cost to this day. This society (at Hamilton) has assisted 2,673 students for the ministry, of whom 123 became foreign missionaries, 350 home missionaries, and 2200 pastors. The New York Baptist Union for Ministerial Education (of Rochester) has aided during the forty-nine years past, 1,182 students for the ministry. This does

not include many who have received free tuition in the University of Rochester. Of the total number, about 400 have been students in the German department at the University of Rochester, or in academies, and entered the ministry direct from those institutions. Of the graduates fifty-five have been presidents or professors in colleges or theological seminaries; fifty-one became foreign missionaries; thirty-four became home missionaries; twenty-three became secretaries of benevolent societies, and nine became editors of religious journals. Of the entire number aided, it is presumed that the remaining portion, 1,011, became pastors.

Date of Annual Meetings Changed.—The next meeting of the Hamilton Missionary Society was held February 17, 1818. But a few months had elapsed since the annual meeting, and no report of the labor performed or receipts of the treasurer are recorded. The time of the annual meeting was fixed for the Wednesday following the third Lord's Day in February.

Enlarged Operations.—The next meeting held in Cazenovia, February 24, 1819, was marked by a large increase in the reports of labor performed, amounting to 134 weeks. The names of the missionaries are given as follows: Elders Daniel Hascall, Samuel Churchill, Peter P. Roots, John Lawton, Solomon Johnson, Roswell Beckwith, Jonathan Ferris, Cyrus Andrews, Frederick Freeman, Nathan Peck, Timothy Shepherd. From these reports were received. Others under appointment were: Elders Azariah Hanks, Warner Goodell, E. M. Spencer, Rufus Freeman, Elon Galusha, Nathan Baker,

John Peck, Alfred Bennett, Thomas Purinton, and Elders Dutcher and Throop. The report further says:

> Some of our missionaries have traveled through the northern counties of this State in the towns contiguous to the St. Lawrence, while others, passing south of the Cayuga Lake, have proclaimed a risen Saviour through numerous towns to Lake Erie. Others again have found their way in Upper Canada, and made known the word of God on the regions around Lake Ontario; while some have penetrated the fertile soil of Ohio, and there dispensed the word of life. It is possible that some cold-hearted calculators may censure us for imprudence in the numerous appointments we have made, but we presume there is not a bosom in which a spark of divine philanthropy glows but would act in the same manner in similiar circumstances.

To hear the numerous calls and earnest entreaties for help, to witness the ecstatic joy that is often apparent upon being visited by a minister of the gospel, the satisfaction enjoyed in such interviews, the earnest solicitation for a renewal and continuance of such favors, the multitude of tears shed on the occasion of parting,—"are enough to melt the most flinty heart and reduce apathy itself to the tenderest sensibilities, to excite to unwearied exertions and secure liberal contributions for so noble and godlike work. Without the continued efforts of the friends of truth, the Board would be obliged to discontinue its operations and in unavailing sorrow sit down and listen to the pathetic cries of the destitute."

Missionaries Enter Ohio.—The work in Ohio by Elders Azariah Hanks and Warner Goodell was remarkably blessed of God. The brief extracts from the reports of these men for 1820 are indicative of the value of their labors. Elder Hanks says:

Light is spreading by the instrumentality of missionaries, the fruits of which we have seen within the year past, as you may learn by the Minutes of the Association. The number of churches added at the last session is nine, and nine more are formed within the limits of the Association, which are chiefly the result of missionary labors.

Elder Goodell says:

In Atwater there is a glorious outpouring of God's Spirit. Here I spent four or five days in preaching and visiting from house to house. This was as precious a season as I ever enjoyed. I preached seven times to crowded assemblies and all appeared as solemn as eternity. Such an outpouring of the Spirit I never before saw. In almost every house in the town some were crying for mercy, while others were rejoicing in the Lord. All worldly business was laid aside by some; their daily food became indifferent to them, and sleep departed from their eyes. It was no uncommon thing to see husband or wife, and sometimes both, overwhelmed in tears, with their children weeping around them under concern for their souls, and crying for mercy, and all I could do was to point the poor distressed souls to the Lamb of God. When I left them their cry was, "Do come again; do send missionaries to see and help us."

He further observes:

The Lord is pouring out his Spirit in many towns in this part of the country. Churches are arising; the wilderness begins to blossom like the rose.

Financial Agent Appointed.—Elder John Peck, was appointed General Agent in 1819. While giving but a limited portion of his time to the work, his labors were attended with large success. In 1820 he reported as the result of forty-two days' service, having visited thirty-two missionary societies, thirty of those composed of women, auxiliary to the Hamilton Baptist

Missionary Society, and concluded: "The total number who have united in my presence for the purpose of contributing to the augmentation of our funds, are 906 persons." In February, 1821, the treasurer's report showed an income for the year of $1,571.50. The work of the evangelistic missionaries was specially blessed. At Mud Creek (Savona), Concord, Bethany, Warsaw, and Gainesville, the labors of Elder Nathaniel J. Gilbert were attended with signal manifestations of divine power. At the annual meeting held at New Woodstock, February 20, 1822, Elder Peck reported that he had visited New York and Washington cities, and in six weeks secured in cash and goods $1,282.21 for the society, a most remarkable success under the circumstances. The total receipts for that year reached the sum of $2,670.97, leaving a balance in the treasury of $666.44. Probably few men were ever better qualified by natural gifts for the work of raising money for missionary purposes than Elder John Peck.

CHAPTER IX

ENLARGED OPERATIONS

INDIAN MISSIONS.—Perhaps the most important event of the year 1819–1820, was the establishment of a mission among the Indians at Oneida. At a meeting of the Board, in May, 1819, Elder Frederick Freeman was appointed to visit the Oneida and Stockbridge tribes and inquire into their situation. In August he reported that the Indians were highly gratified at the attention paid to them, and that they were desirous of receiving assistance from their white brethren. It would be necessary, however, to call a grand council to discuss the question whether they would receive civilization and Christianity from their white brethren. The Board on receiving this communication appointed Elders John Lawton, Nathan Baker, Nathaniel Kendrick, and John Peck to visit the Oneidas and make further inquiries. At a meeting of the Board, November 25, 1819, this committee made the following report:

Your committee took the earliest opportunity for an interview with the Oneidas and Stockbridge Indians, and met the chief men of those tribes on the 31st of August. The object of the Board in sending this committee to them was clearly stated; that the Board desired to know whether they were receiving all that assistance to aid them in obtaining the knowledge of the gospel and to promote schools for their children which their circumstances demanded. The fullest assurances were given them that this Board had no intention of interfering with what other societies were doing; but if there were an opportunity of affording them, or any

other tribes, what assistance they could give, it would be cheerfully granted.

The Indian chiefs expressed great gratification at the attention shown them, and declared that they would soon hold a council to consider the matter. Through a Mr. Williams, who had acted as teacher among the Oneidas, the following letter was addressed to the Board:

To the Committee of the Board of the Hamilton Baptist Missionary Society.

Brothers: We rejoice to hear your wish to promote our temporal and spiritual good. It is our wish that we, the Indian tribes in this State, may know and receive the gospel of Jesus Christ. For this purpose we have called a council, and we expect the chief men from several nations will be together by the last of this week. The sole object of this council is, to encourage our Indian brethren to embrace the doctrines of Christianity. We trust this will meet with your approbation. As the expense of supporting such a council will be considerable, may we presume to ask you, brothers, to assist us in this matter?

his
Captain X Peter.
mark.

his
William X Tahonu-en-tamgeon.
mark.

his
William X Jogohani.
mark.

his
John X Brandt.
mark.

his
Hendrick X Paulis.
mark.

I hereby certify that the above is correct.

Eleazer Williams,
A religious instructor to the Oneida Indians.

Oneida, Sept. 2, 1819

GRAND COUNCIL CONSIDERS THE QUESTION.—The members of the committee were quite embarrassed with the suggestion that a part of the expense of a grand council should be expected of them, but they would not retreat now at the very commencement of this enterprise. Aid was asked of the churches and a sufficient sum was forthcoming. The committee from the Board, reinforced by one appointed by the Madison Association, consisting of Elders Warren and Gilbert, Deacon Samuel Payne, and Mr. Daniel Hatch, met the council on Friday of the same week. The interview of these brethren with the chiefs is summarized by one of the members of the committee:

> The chiefs declared that the proposition to introduce Christianity was opposed by the pagans and Quakers among them. There were difficulties and prejudices to overcome. These could not be removed at once; it would require time. They said if the society should give up and be discouraged on account of meeting with difficulties, they should think their faith was small; but if they should not be discouraged, but persevere, the Great Spirit would help them, and the object would be accomplished. After giving the chiefs assurance that no exertions would be wanting on the part of the Society to promote the gospel among them, and receiving assurances from them that they would do all in their power to aid in the prosecution of the grand design, according to their usual custom, they presented a staff as a pledge of their friendship and fidelity, to ensure the fulfillment of what they had promised. An aged Tuscarora chief, by the name of Prentup, in behalf of the others, presented the staff. Elder Warren, being the oldest among those treating with them, was selected by the venerable chief to receive it in behalf of his brethren. After the ceremony, accompanied with appropriate remarks, was gone through with, your committee, with the rest, thought it expedient to reciprocate the compliment. They procured three small Bibles, elegantly bound in morocco and gilt, one in the French language,

and the others of the Common English version. After these Bibles were obtained, the chiefs, by request, met their white brethren again and received their tokens of friendship with no ordinary emotions of joy. This closing interview was more interesting than anything which had occurred before. The Indians repeated their solicitations for assistance, saying they had long been in the wilderness, and had been lost, but they began to discover some light and wanted more. The Tuscarora chief, who received the first Bible, appeared deeply impressed with the nature of the present. He said that he was unable to read it, but he would get some person to read it to him ; he would meditate upon it, and follow its directions. He would have his young people read it ; he valued it more than he did all the treasures he had in the world, and would keep it as long as he lived.

One of the other chiefs was from Canada and spoke the French language. He was complimented with the French Bible, and received it with equal impressions of gratitude. His remarks indicated a superior mind in darkness and distress struggling for light. He said his people were once a great and powerful nation, spread over a great country, but they had become a small, feeble, and despised people. The Great Spirit had driven them out before him for their sins, and given their possessions to another people. They were in a great wilderness, in a dark night, and saw no way to get out. "But," said he, "you are in the light and may help us. What you are now doing begins to cheer our hearts, and appears like a little sun to lead us out." He hoped his living in Canada and belonging to another nation, where he had been taught other customs (meaning the Roman Catholic) would not prevent this Society from granting them assistance. If they would not do it now he hoped they would pray for them. He thought little of ceremonies, but wanted that religion which would do the heart good. All that he said appeared to come from the heart.

A number of appropriate remarks were made by Elder Warren, on presenting the Bible. He said, holding the staff which had been received from them in one hand, and the Bible in the other : "You gave us this staff as a pledge of your friendship, and a token of your readiness to co-operate with us in the im-

portant object of diffusing the light of the gospel among our red brethren. This book we present to you as a pledge of our love and friendship for you, and our desire to do you good. This staff is good to lean upon and support your steps while traveling through the wilderness. This book is the staff of life on which your souls may lean and your steps be directed while traveling through the wilderness of this world. This staff is good to defend us from dogs and wild beasts which may assail us. This book and the truth therein contained, will defend your souls and preserve you from that great enemy who goes about as a roaring lion. This staff, when we come to die, we must leave behind; it will be of no further use to us; but this book in the hour of death will prove a staff on which your souls may rest, and which will support and defend you while passing through the dark valley, and introduce you into the kingdom of eternal glory."

The other brethren present addressed them in turn, replying to all their remarks, expressing the feelings of Christian benevolence toward them and their brethren in their benighted state. The interview was closed with prayer, after which an affectionate parting took place.

School Established at Oneida.—On receiving this report, and after mature deliberation and prayer, the Board resolved to establish a school at Oneida, and appointed Elders Kendrick, Warren, J. Peck, N. Peck, N. Cole, N. Baker, and F. Freeman a committee to carry this resolution into effect. A schoolhouse was erected on the public square, land was purchased and houses, barns, and two mechanic shops were built for the use of the mission. Elder Robert Powell was appointed the first missionary. A school was soon gathered of forty pupils, and under the labors of this devoted man it continued with much prosperity, notwithstanding the violent opposition of wicked white men, who sought to excite the prejudices of the Indians against it.

CHURCH CONSTITUTED.—On the failure of the health of Elder Powell in 1823, Elder Emory Osgood, of Henderson, N. Y., was appointed to succeed him, and to the force of workers were added Mrs. Osgood, Mr. Ashnah Lawton, Mr. P. J. Littlefield and wife, all of whom performed their various duties to the satisfaction of the Board, and with so great efficiency that a church was constituted in the spring of 1824, and duly recognized on March 10, with Elder Osgood as pastor. The council consisted of the Board of the Hamilton Baptist Missionary Society, together with Elder David Pease, of Cazenovia, and Elder Horace Griswold, of Fabius. The council was greatly gratified at the prosperous condition of the school under the charge of Mr. Lawton, and the promising outlook of the work among the people.

ELDER OSGOOD'S DEATH.—There was, however, great sorrow in store for the little band, for on September 14, 1824, the dear pastor was called away from his earthly labors. This loss was deeply felt by those for whom he had so earnestly labored. His devoted wife, at the request of the Board, continued at the station as missionary, taking charge of the Indian girls, boarding and instructing them to the entire satisfaction of the Board until the mission was removed to Tonawanda. This increase in the field of the operations of the society required more funds than it had been accustomed to receive. In this emergency additional agents were employed to solicit contributions for the treasury. In February, 1823, the Society had received $2,685.65. The record says: "The success of the agents in collecting funds, and particularly that of Elder Alfred Bennett, in Connecti-

cut, Rhode Island, and Massachusetts, was a subject of grateful acknowledgment." Elder Emory Osgood and Nathan Peck rendered valuable service in the same line. These funds were especially needed to meet the expense of establishing the mission station at Oneida.

MISSION STATION AT SYRACUSE.—The report of the Board, February 11, 1824, contained the following interesting statement:

> In consequence of repeated solicitations from three brethren living in Syracuse, after a close investigation of the subject, the Board, viewing the importance of the station and the destitute condition of some of the towns adjacent, were unanimously of the opinion that it was their duty to establish a missionary at Syracuse, whose duty it should be to labor in that village and in places adjacent. Accordingly in March, 1823, Elder Nathaniel J. Gilbert was appointed to that station, and in May he commenced his labors in that place.

The report closes as follows:

> But we cannot close this report without expressing our grateful acknowledgment to the female and juvenile Associations auxiliary to this society. To the Black River, St. Lawrence, and Mexico Missionary Societies, and also to numerous individuals who have generously contributed to and aided in carrying into effect the benevolent designs of this body.

NEW DEPARTURE.—The time had fully arrived in 1825 when the Hamilton Missionary Society should be re-inforced by a union with the Baptist Missionary Convention of the State of New York. The latter organization was, although larger in name and aspirations, as yet but a small body with limited finances, and needed the united strength of all missionary forces in the State.

The plan of union was that the Hamilton Society should obtain a revision of its charter from the legislature, changing the name of the Society to that of the Convention, and enlarge its Board of directors to thirty, so as to include the Board of the Convention, thus making the State Convention the legal as well as the actual successor to the Hamilton Missionary Society.

THE UNION CONSUMMATED.—A resolution to this effect was passed at the annual meeting of the Society at Nelson, February 23, 1825. At an adjourned meeting of the Society in Fabius, May 18th, Elder John Peck, president of the Society, reported that agreeably to their petition the legislature had passed the following law:

An Act to allow the change of the name of the Hamilton Baptist Missionary Society, and to increase the number of their directors.

(PASSED April 15, 1825)

Be it enacted by the people of the State of New York, represented in Senate and Assembly, That the Hamilton Baptist Missionary Society shall hereafter be known and called by the name of the "Baptist Missionary Convention of the State of New York"; and that the said Convention have power to increase the number of their directors; and that so much of the Act passed March 28, 1817, incorporating the Hamilton Baptist Missionary Society be repealed.

They voted to amend the constitution, the first article of which is as follows: "This society shall be known by the name of the Baptist Missionary Convention of the State of New York." The points in which the new constitution differed from that of the Hamilton Society, was principally in regard to the number of directors,

the time of the annual meeting, which was to be the third Wednesday in October, and the institution of life membership by payment of ten dollars. Immediately after the union was effected the individuals elected by the Convention were chosen to act as the new Board of Directors.

Review of the Hamilton Missionary Society.— The last report of the Board of the Hamilton Missionary Society, of which Elder John Lawton was the secretary, closes with these words :

On a review of the scenes through which the Board have passed the last year, they have much cause for thanksgiving to God for his special care over them, and his multiplied blessings conferred upon them. The affairs of the society, although restricted for want of adequate funds, have yet proceeded with a steadiness which indicates the fostering care of divine Providence, and presages the future benefits to be derived from the united efforts of the friends of religious improvements. An impartial view of the existing state of things in our degenerate world will serve to convince us of the necessity of unremitting exertions for maintaining the blessed cause of our glorious Redeemer. For this cause a combination of strength and a union of effort are highly requisite. In this State there are more than 39,000 church-members of the Baptist denomination. Let these be united in one body, and what a formidable phalanx would be presented to the enemy. And is it not desirable that measures be adopted to produce such a union, and that the whole strength of the denomination may be brought to bear on one point? It is with pleasure that we view the indications of complete triumph of our glorious Redeemer. Intelligence is received from almost every part of the habitable globe, of increase of light and of submission to the King of Zion. Jehovah is executing judgment upon the gods of the heathen; multitudes of idols are thrown to the moles and bats, or given to the flames. At the command of her King, Zion awakes; she lis-

tens to his voice, and begins to assume her beautiful garments, and appears clothed in beauty and arrayed in terror. How lovely the appearance! Songs are heard from the ends of the earth, giving glory to our God. Let us arise, and with united hearts and joyful voices swell the glorious triumph. But while we contemplate the glorious scene, we should remember that we should be active in the blessed service.

The Hamilton Missionary Society, feeble in its beginning, gathered strength with each year, and performed a service for the cause of Christ, the full fruits of which only eternity can reveal, but which we are now reaping, and which will endure to the end. The reflex influence of this enterprise on the men engaged in it amply repaid them for all their labor and sacrifice. And such men! No human pen can rightly portray their worth to the age in which they lived, and the value of the legacy that they have bequeathed to succeeding generations. Let the names of Elders John Peck, John Lawton, Alfred Bennett, Daniel Hascall, Nathaniel Kendrick, Peter P. Roots, and their honored contemporaries in the ministry and laity, be held in loving remembrance, and by us handed down to future generations, as those whom we delight to honor, and whom God was pleased so wondrously to use in the advancement of his kingdom.

CHAPTER X

THE RISE OF THE MISSIONARY CONVENTION

PROVIDENTIAL COINCIDENCES.—The thoughtful student of history must recognize a hand divine in so timing events in the secular world as to prepare the way for the advancement of the kingdom of Christ. This has often been noticed in the great movements among the nations, and especially in preparing the way for modern missionary enterprises. The operations of the East India Company, preceding British governmental occupation and the succeeding military aggressions of that government in the East Indies, were not undertaken with any human intent to advance the Redeemer's kingdom. But God so meant it, and so used these means to open doors for the entrance of the messengers of the gospel and to afford them protection in the prosecution of their work. No less has the hand of God been manifest in our own country in the progress of secular events.

The year 1807 marked at the same time the launching of the first steamboat on the Hudson River and the formation of the Hamilton Missionary Society. In 1817 the work on the Erie Canal, the great waterway of the State,—a work of immense importance to the development and prosperity of the State,—was commenced. The same year the Hamilton Missionary Society was granted a charter by the legislature and the Baptist Education Society of the State of New York was organ-

ized. In 1825 the canal was completed and opened for traffic, and the same year the Hamilton Missionary Society became by legal enactment the "Baptist Missionary Convention of the State of New York." All these events had seemingly no inter-relation. Apparently they were mere coincidences, yet they were happy coincidences, or rather, in the light in which we now view them, they were providential arrangements.

THE ERIE CANAL NEEDED.—In the early years of the century communication between the different parts of the State was slow and difficult. The products of the farms and shops were taken to market at Albany and Catskill, on the Hudson River, by teams of oxen or horses. It was a long and tedious journey, consuming many days to those living in central or western New York. Some used rudely constructed rafts or flat boats in times of high water, to carry their lumber and farm products down the Delaware, Susquehanna, or Alleghany Rivers, to distant and often uncertain markets. The mode of travel in the early days was on foot for the poor, on horseback for the fortunate owner of a horse, or on a stage coach, when such a conveyance could be utilized. These means were the best that the country could afford to dwellers in inland towns.

"IN THE FULNESS OF TIMES."—It is not strange that Baptists, who had no organic system of union beyond the local church, should have been so long without a State organization. In 1821 the conviction was widely felt that a union of effort comprising the strength and co-operation of all the Baptist churches in the State was

eminently desirable. The Hudson River Association was the first to move for such an organization. At its annual meeting in August, 1821, a committee was appointed, consisting of Elders Malcom, Leonard, and Sommers, to prepare a circular letter to be sent to all the Associations in the State, asking for an expression of their opinion respecting the propriety of forming a Convention, composed of delegates from all the Associations in the State. The Otsego Association, at its meeting in the September following, immediately responded by appointing Elijah F. Willey, Joseph Moore, and Charles Babcock a committee to consider the matter and report at that meeting. As a result the following resolutions were adopted:

Resolved, That a committee of three be appointed by this Association as delegates, to meet such other delegates as may be appointed by sister Associations, to adopt measures for carrying into effect the above object.

Resolved, That the delegates be requested to hold their first meeting in the village of Mentz (now Throopsville), in the county of Cayuga, on the third Wednesday of November next, at ten o'clock, A. M.

Resolved, That we earnestly solicit the Associations in this State and its vicinity to unite with us in the above plan, and that such as may convene before the meeting of the convention as above, at Mentz, will appoint delegates to meet at the above time and place.

Resolved, That Elders E. Galusha and D. Putnam, and Dr. Babcock, be delegates to meet as above, and that Elder W. Windsor be substitute if either fail.

ORGANIZATION EFFECTED.—In accordance with this resolution, on November 21, 1821, delegates duly appointed by the Otsego, Oneida, Madison, Franklin, and

BAPTIST MEETING-HOUSE AT MENTZ (THROOPSVILLE).

Where the Baptist Domestic Missionary Convention of the State of New York was organized, November 21, 1821. Built in 1819.

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Cayuga Associations, assembled in the town of Mentz, and organized under the name of the "Baptist Domestic Missionary Convention of the State of New York and its Vicinity." A constitution was adopted, the fourth article of which says: "The object of this Convention shall be to promote domestic missions." The first officers of the Convention were as follows: President, Deacon Squire Manro; vice-president, Elder Sylvanus Haynes; secretary, Elder Elijah F. Willey; treasurer, Dr. Charles Babcock; directors, Elders O. C. Comstock, Solomon Goodale, Elkanah Comstock, J. S. Twiss, John Jeffries, Deacon Jonathan Olmsted, Alexander Beebee, and Isaac Geer. Among others who composed the meeting were those faithful servants of the Lord, Elders Caleb Douglass and Joseph Moore, and Deacons Asher Wetmore and Dr. Francis Guiteau, men full of faith and of the Holy Ghost, all of whom have ceased from their labors and have entered into the joy of their Lord. Said one of their number:

> No one who attended the meeting can have forgotten the singular manifestations of God's power and presence then and there enjoyed, or with what freedom, faith, and fervency God's blessing was sought upon the labors of that day.

Before the Convention adjourned a letter to the Baptists of the State was adopted with the following title:

ADDRESS

Of the Baptist Domestic Missionary Convention of the State of New York and its Vicinity

To all the Associations, Societies, and Churches within said territory, and to the Christian public.

The address gave, in strong and urgent language, the

reasons for the organization of the society. The benefits to be derived by the union of all the evangelical forces in the field of its operations were set forth under four heads: (1) "A combination of efforts, energies, and funds." (2) "The collection of important information." (3) "A judicious distribution and destination of missionaries," and (4) "The continuance of useful and successful missionaries where God has smiled and still smiles on their labors, and where existing circumstances and impressions of duty require them to remain."

Each of these points was fortified with appropriate arguments, but none more intensely and convincingly than the last. Hitherto the work of the itinerant missionary, important and useful as it proved, often failed of the best results, because he could not remain to gather the fruits of his labors. The newly appointed Board commissioned during the year Elders Elon Galusha, Elkanah Comstock, and John G. Stearns as its missionaries. At the first annual meeting, held in Whitesboro, October 16, 1822, the report of the Board showed $147.84 received and paid by the treasurer, and that Elder John G. Stearns labored in the vicinity of Buffalo to its entire satisfaction; that Elder Elon Galusha had spent a portion of his time in Buffalo, where he had been instrumental in the hand of God of establishing a respectable church of thirty members, and where he had baptized many worthy citizens of the village, it being the first time the ordinance of baptism had ever been administered in that place in the primitive form. In addition to his labors at Buffalo, Elder Galusha had visited the Territory of Michigan, and was the instrument of planting the standard of the cross at Pontiac, organizing

the first Baptist, if not the first Protestant church in the Territory. Here also, he administered the ordinance of Christian baptism, it being the first time the waters of the Territory had furnished a liquid grave for the disciples of Christ, except at the mission station among the natives. Elder Elkanah Comstock had labored in Center County, Pa., where his efforts had been uncommonly blessed in awakening sinners and in confirming the souls of the disciples. At this meeting it was

Resolved, That a sermon be preached annually at the opening of this Convention, and that a contribution be taken immediately thereafter to furnish its benevolent objects.

Second Anniversary.—The second annual meeting was held at Vernon. The treasurer reported $311.39 received, and $192.43 expended. The Board reported that Elder Elkanah Comstock had continued his labors in Center County, Pa., and that Elder John N. Brown had taken charge of the church at Buffalo. Their work had been highly beneficial to the churches where they had labored.

The venerable president, Deacon Squire Manro, had explored the Territory of Michigan, and reported that he had found great moral darkness and great need of missionary labor, and that there were most favorable openings where the people were desirous to receive the ambassadors of Christ.

Third Anniversary.—The third annual meeting was held at Elbridge, October 20, 21, 1824. Rev. Spencer H. Cone, of New York City, was the preacher. This was the first recorded instance of the presence of

a New York pastor at one of the State missionary meetings. This meeting is said to have been more largely attended than any previous one. The treasurer reported expenditures of $704.91. The Board reported that Calvin Philleo had been appointed financial agent. Elder John N. Brown, better known as J. Newton Brown, D. D., continued at Buffalo, and Elders John Blain and F. H. Johnson, were alternately employed at Oswego, Elder Randolph Streeter remained at Vienna, and Elder Elkanah Comstock in Michigan.

UNION WITH THE HAMILTON SOCIETY PROPOSED.—At this third annual meeting a committee from the Hamilton Missionary Society was present and proposed a plan of union with the State Missionary Convention, which after due deliberation was adopted. The union was consummated at the subsequent annual meeting of the Hamilton Society, as has already been stated. Before the election of officers, Deacon Squire Manro, who had been president of the Convention from its organization, requested, in view of his age and infirmities, to be released from further service. In accordance with the plan of union adopted between the Convention and Hamilton Society the Board of directors was increased to thirty. The following are the names of the officers elected: President, Elon Galusha; secretary, Elijah F. Willey; treasurer, Charles Babcock; directors, Nathaniel Kendrick, John Peck, Sylvanus Haynes, John Jeffries, Squire Manro, Alexander M. Beebee, John Blain, Alfred Bennett, Lewis Olmsted, Oliver C. Comstock, John S. Twiss, Thomas Purinton, Jonathan Olmsted, Asa Averill, Daniel Putnam, Joel W. Clark, Eliada

Blakesley, Leland Howard, Rufus Babcock, Nathaniel Cole, Archibald Maclay, John Lawton, Martin E. Cook, Spencer H. Cone, William Colgate, John Williams, Thomas Purser, Howard Malcom, Nathan Peck, and Horace Griswold.

The name was changed to "The Baptist Missionary Convention of the State of New York," and the constitution as amended, is as follows:

THE CONSTITUTION OF THE HAMILTON BAPTIST MISSIONARY SOCIETY.

AMENDED MAY 18, 1825.

ARTICLE 1. This Society shall be known by the name of the "Baptist Missionary Convention of the State of New York."

ART. 2. The Convention shall consist of those only who shall subscribe to this constitution, and pay at least one dollar annually to its funds.

ART. 3. The object of this Convention shall be to send the gospel, and other means of promoting the knowledge of God, among such of our fellow-creatures as are destitute; and that either stationary or occasionally as prudence may dictate and funds admit.

ART. 4. The Convention, at each annual meeting, shall appoint a Moderator and a Recording Secretary of the meeting.

ART. 5. The members, at their annual meeting, shall, by ballot, appoint a President, Secretary, Treasurer, and thirty Directors. The President, Secretary, Treasurer, and twenty of the Directors, shall be members in good standing in some regular Baptist church. These thirty-three officers shall compose a Board, of which the President shall be chairman, and the Secretary clerk.

ART. 6. The President, by the consent of five of the Directors, shall have power to call a meeting of the Convention, whenever to him it shall appear necessary; also as Chairman of the Board, he shall have power, at his discretion, to call a meeting of the Directors; and it shall be his duty to call a meeting whenever requested by five members of the Board.

ART. 7. The Chairman, with five other members of the Board,

shall form a quorum to do business ; and in case of the Chairman's absence, any six members.

ART. 8. The Board shall have power to apply the funds according to their discretion, in all cases in which they shall not be restricted by the special direction of the Convention.

ART. 9. They shall have power to appoint and dismiss missionaries, to form and locate executive committees, and to transact all other necessary business of the Convention during its recess.

ART. 10. The Board of Directors shall annually exhibit to the Convention a particular account of the missionaries by them employed ; the places to which they are, or have been, sent ; their prospect or success ; the state of the funds ; their receipts and expenditures, and whatever related to the Institution.

ART. 11. The Treasurer shall exhibit, both to the Convention and Board, the state of the treasury whenever called upon for that purpose ; and give sufficient security for the funds placed in his hands.

ART. 12. The Secretary shall correctly and fairly transcribe and record the proceedings of the Convention and Board, in a book furnished at the expense of the Convention.

ART. 13. In order more effectually to aid the intention of the Convention, a subscription shall be kept open for the benefit of the funds, and all who are disposed may do something to promote so laudable an undertaking.

ART. 14. The annual meeting of the Convention shall be on the third Wednesday of October, at 10 o'clock A. M., at such place as the Convention from time to time may direct.

ART. 15. Any person paying ten dollars in cash at one time, will be considered as a member of the Convention for life.

ART. 16. Any member of this Convention wishing to discontinue his membership, upon paying all dues may have his name erased.

ART. 17. Any number of persons associated for missionary purposes upon a constitution adapted to the interests of this Convention, may become auxiliary to this Convention. And all members of such societies, who pay one dollar to the funds, shall be considered as members of this Convention. Any auxiliary society

or any individual who shall pay fifty dollars in cash or produce into the treasury of this Convention annually, shall have a right to appoint a member to act in the Board of Directors ; and one member for every additional hundred dollars.

ART. 18. The Convention shall have power, at their annual meetings, to make such alterations and additions as experience shall dictate, by a majority of three-fourths of the members present.

A NEW ADDRESS TO THE CHURCHES.—This meeting seems to have been a peculiarly happy occasion. A new address to the churches was adopted. It was written in a glowing style, and set forth arguments previously stated, as well as many new ones. It also answered in a forcible way all objections. Some points made in the address were :

(1) The object stated: "To promote the knowledge of Christ among such of our fellow-men as are destitute of the ordinary means by which he reveals his grace and glory." (2) The benefits accruing from such a consequence (*i. e.*, the union of all our societies), in addition to those exhibited in our former communications are : (*a*) "An extension of the acquaintance with both the persons and gifts of our brethren." (*b*) "An increase of affection." (*c*) "An acquisition of knowledge, not only of missionary, but of various other subjects." (*d*) "A beneficial assimilation." (*e*) "Needful excitement." (*f*) "Encouragement." (*g*) "A greater watchcare over the interests of Zion."

These points were well maintained with suitable arguments and illustrations.

OBJECTIONS ANSWERED.—Two objections were considered in order. 1. That this organization "tends to aggrandizement by promoting some of the brethren to more honor than others share." The answer was :

We need only to say that no honor is conferred on any brother by this body, but that of a servant. And if any are desirous of the honor of devoting much time, much labor, and some cash too (without pecuniary reward), to the precious cause of truth, let them share it as largely as their benevolent hearts may crave, for the heavier they are ladened with it, the more will God be glorified and suffering relieved.

2. That large ecclesiastical bodies are dangerous to the cause of Christ.

To this objection we would reply that all ecclesiastical bodies are dangerous, in proportion, not to their numbers, but to the independent power they possess, the temptation they are under to abuse it, and the encouragement they give to unholy ambition. But this Convention, as may be seen by its constitution, is invested with no such power—can acquire none ; consequently can abuse none. Let no one do like a man who, to avoid a shadow, would run off a precipice.

Is not the fact itself (the address continued) that many are afraid of combinations proof of their efficiency? Why are any alarmed at the first mention of them? Because wicked men acting concurrently in a bad cause, have done much evil, by the same rule virtuous men, by conjoint effort in a benevolent cause, may do much good. . . System, so essential to the efficacy of our missionary operations, is less visible in the accumulation than in the distribution of our funds. While we are tenacious of a system of doctrine and a system of discipline, let us establish and maintain a system of liberality. To raise a missionary fund, permit us, dear brethren, most earnestly and affectionately to recommend to you the following method : (1) Let every Baptist Association in the State resolve itself into a missionary society, auxiliary to this Convention, and appoint a treasurer and scribe. . . (2) Let every church form itself into a branch of the auxiliary society in its own Association, elect a treasurer and collector. . . (3) Let every member in each church subscribe and pay over to the collector, annually, such sum as circumstances and duty may dictate ; give the poor widow an opportunity to cast in her mite, and allow even

those indigent members, whom the prosperous brethren are in duty bound to assist, the pleasure of paying at least one shilling annually for the spread of that precious gospel by which they hope to be forever enriched.

This admirable report closes as follows:

With pleasure we state that measures preparatory to a union of the Hamilton Baptist Missionary Society with this Convention have been mutually adopted, and no doubt remains of the speedy accomplishment of an object so desirable. We hail its approach as peculiarly propitious. The high standing of that large and respectable society, the talents, zeal, and high resources it combines, together with its extensive, steady, and successful operations, excite the most cheering anticipations of happy results from the contemplated union. The appointment of Rev. John Peck as general agent of the Convention will, it is most confidently believed, greatly conduce to its prosperity. His active energy, assiduity, and missionary zeal, are too well known to require our commendations. He has accepted the appointment, and entered upon a discharge of the duties of his office. The Board having been instructed by the Convention to inquire into the expediency of issuing a periodical publication, and if deemed proper, to carry the same into effect, and having received an offer of the "Baptist Register," have resolved to adopt that paper and enlarge it to the present size of the "Christian Secretary," they having appointed A. M. Beebee, Esq., editor, and made arrangements for executing the mechanical work in the best manner. These arrangements, together with the talents, taste, energy, and assiduity of the editor, inspire us with a confidence that the work will not be inferior to any of the kind now published in this country. We close by soliciting your prayerful attention to the above plan of operation and your cordial aid in carrying it into successful execution.

E. GALUSHA, *President*,
E. F. WILLEY, *Secretary*.

CHAPTER XI

THE UNITED FORCES AT WORK

ELDER JOHN PECK.—The year 1825 began a new era in the history of the Missionary Convention. A desirable consummation—the union in one body of the several Baptist missionary organizations in the State—was effected, greatly to the gratification of the brethren and the interests of the cause. Money was needed and to this end it was essential that the churches should be informed concerning the work proposed by the Convention and the objects to be attained. The man to whom the Board should turn in this emergency was not difficult to find. The previous success of Elder John Peck in that kind of service indicated that he was eminently fitted for the task. He was appointed general agent and entered upon his duties January 1, 1825. He did not for the next ten years resign his pastorate of the church at New Woodstock (First Cazenovia), but for the first nine months he seems to have given his entire time to the work. The success of the Convention, through those early years, especially in raising funds, was more largely due to him than to any other man. While he was as gentle as a mother to her children, he was not lacking in strength of purpose and in executive ability. The following extracts from his first report to the new Board, is indicative of the multiform character of his duties and of the energy and efficiency of his services as an organizer:

I commenced my labors as an agent by visiting some of the societies auxiliary to the Hamilton Baptist Missionary Society with a view to lead them into the measures of the Convention, and point out to them the importance of general union. In this I happily succeeded. I was then necessarily engaged in editing, distributing, and collecting for the magazine, which required much labor, a report of which I shall defer until the completion of the work. I also spent much time in obtaining an alteration in our charter, and in attending to the concerns of the Oneida school, and also of the "Baptist Register." I then proceeded in organizing branch societies in the counties of Madison, Onondaga, Cayuga, Seneca, Oneida, Oswego, and Chenango. After this I visited the Franklin, Saratoga, Hudson River, Otsego, Madison, Cayuga, Ontario, Genesee, and Holland Purchase Associations, all of which came cheerfully into the measures of the Convention as auxiliaries. In the vicinity of these Associations I formed branch societies as I had opportunity. I likewise visited general societies or Boards, viz: Saratoga, Mexico, New York, Genesee, and Holland Purchase, all of which agreed to aid the Convention. Although soliciting immediate aid was not my principal object, but to bring the strength of our denomination to bear on one point in missionary operations, yet I have received in contributions and other ways, in cash and property, $1,384.74.

EIGHTEENTH ANNIVERSARY.—The fourth annual meeting of the Convention and the eighteenth of the Hamilton Missionary Society, now the Baptist Missionary Convention of the State of New York, was held in Cazenovia, October 19, 20, 1825. The introductory sermon was preached by Rev. Howard Malcom, of Hudson. The record says: "The meeting was one of deep and thrilling interest. The delegates sat together in heavenly places and spectators were constrained to say: 'Behold how good and how pleasant it is for brethren to dwell together in unity.'" The union of all the missionary interests of the denomination in the State in

one organization was now effected. A consummation devoutly hoped for was now realized. The veterans in the cause were reinforced by new and vigorous recruits and they thanked God and took courage.

Called to their Reward.—Of the original band, who in the first year acted as its Board or served as its missionaries, the following had now joined the larger convocations of the saints before the throne. Ashbel Hosmer, the first president, passed to his rest at Hamilton, where he was the highly esteemed pastor, April 2, 1812, in the fifty-fourth year of his age. Ora Butler, son of Elder Joel Butler, a member of the Board, of whom it was said that no minister of his age in the country possessed greater talents, learning, prudence, piety, or influence, died at Westmoreland, January 16, 1811. His loss was a severe affliction when such men were so greatly needed. His was the first death in the Baptist ministry among those who were located in the region covered by the Otsego Association. David Irish, the veteran pioneer of Cayuga County and one of the constitutent members of the Board, died in Aurelius (Fleming), September 10, 1815. Salmon Morton, the first missionary of the Hamilton Society, a self-denying, consecrated man, a man of faith and prayer, eleven years pastor at Madison, afterward at Marcellus, the founder of the church at Skaneateles, who had performed many missionary journeys amid great hardships, died at Marcellus, January 22, 1822, in the fifty-fourth year of his age. Elisha Ransom, pastor at North Norwich, and one of the missionaries of the society, passed to his rest August 17, 1818. Jonathan Ferris was born

in Stamford, Dutchess County, N. Y., April 25, 1778. He was the first person baptized in the town of Norwich (now New Berlin), Chenango County, N. Y. He was baptized in 1796 by Elkanah Holmes, then a missionary among the Indians. He was married to Miss Rhoda Purdy, of Plymouth, in 1798, and was ordained as pastor at North Norwich, August 25, 1808. His labors there and at Norwich were greatly blessed, and glorious revivals of religion visited both of these churches. In 1810–1811 the former church received eighty-three by baptism, and in 1816, 101 were baptized in Norwich Village, of which at that time Elder J. Randall was pastor; but Elder Ferris labored with him and baptized nearly all the converts, the pastor being physically disabled. In 1817, Elder Ferris moved to Milo, Yates County, N. Y., where his labors in that church and neighboring ones were greatly blessed. He was instantly killed by lightning June 17, 1823. Joel Butler, a useful member of the Board, died in Geneva, Ind., September 13, 1822, in the seventy-first year of his age. Obed Warren, one whom God delighted to honor in the service of the ministry, for several years pastor at Eaton, had been an active member of the Board, and a warm supporter of the institution at Hamilton. He was a brother-in-law of Jonathan Ferris, and was called from his new pastorate at Covert, Seneca County, N. Y., by death August 29, 1823. Notwithstanding the fact that death had gathered so many of the dear saints, yet many of the fathers remained to welcome the younger men and with them to push forward the work of evangelization in the many needy fields waiting for the messengers of the gospel.

ENCOURAGING REPORTS.—At the annual meeting in 1825, the treasurer reported $2,725.39 received, and $2,269.97 expended. The labor performed was gratifying, but the growing demands of the work called for an increase of laborers. For fuller reports of missionaries and fields occupied, attention is called to the tables appended. No records could be found for the Hamilton Missionary Society, and the early reports of the Convention are very incomplete. It is believed, however, that such tabulated statements as are appended will be more valuable for reference than a more extended narrative.

ERIE CANAL OPENED.—The Erie Canal was opened its entire length for navigation, October 22, 1825, almost simultaneously with the meeting here recorded. The celebration of the event, November 4th, was attended with the greatest enthusiasm throughout the State. Cannon were placed at convenient intervals from Buffalo to Sandy Hook, by which the news of the starting of the first boat with Governor Clinton on board was heralded along the line in one hour and twenty minutes. There were no lines of telegraph in those days. The wildest imagination had never dreamed of the possibility of flashing news under oceans and across continents with the rapidity of thought. The railroad existed only in the conception of a few, as a possibility of the distant future. The canal was the wonder of the State and the admiration of the nation. Not less than forty schemes for internal navigation by canals, large and small, received the approval of the legislature within a short period; many routes were surveyed, and several

canals were built nearly simultaneously with the Erie. These works required labor, put money into circulation, and invited immigration. This was an auspicious time for the work of the Convention. The State was receiving large accessions to its population by immigration and was losing comparatively few of the settlers to the regions farther west by emigration. New towns and villages sprang into being with great rapidity, and calls for missionary labor were constantly increasing. The value of the work done by the missionary Convention in meeting this emergency cannot be overestimated. The churches of the towns and cities of the State little realize now their indebtedness to this agency. The debt can only be paid by passing along to others the blessing which so abundantly came to them.

Seven Fruitful Years.—The Convention was now well organized and the work was carried on with great efficiency. The years from 1825 to 1832 were remarkable for the number of new stations occupied and for the churches organized, which have since become large and influential. Rev. R. Winchell was appointed in 1826 to labor in Lockport and vicinity. The report states: "This region of country is very destitute and demands the attention of the Convention. A district eighty miles in extent and twenty miles in width has but few preachers of the gospel of any denomination." Rev. O. C. Comstock was appointed at the same time to labor in Ithaca and vicinity. Rev. W. E. Martin was missionary at Geneva and Waterloo. At the former place he organized a church of twenty-nine members, which during the year increased to thirty-eight. He

said, "The inhabitants had the privilege of seeing the ordinance of baptism administered in the Apostolic mode." Rev. Eli Smith, of Boston, Mass., received an appointment to labor with the young church at Buffalo, where the people were about to build a meeting-house. The labors of Rev. Elkanah Comstock in Michigan, were greatly blessed in the establishment of several churches, and he was reinforced by the appointment of Rev. John Buttolph as an assistant on this important field. Henry Davis, from the Hamilton Theological Seminary, was appointed to labor in Detroit in 1827, and succeeded in organizing a church which was fully recognized October 21 of that year. The Indian missions were continued at Oneida, at Squawkey Hill (on the Genesee River), and at Tonawanda, with some degree of success until 1829, when it was for various reasons thought wise to discontinue the first two, and concentrate the work at Tonawanda. Rev. James Clark, was appointed general missionary in 1825 to labor in Tioga County, N. Y., and in northern Pennsylvania as far as Potter County, and continued until 1839, a period of thirteen years. His labors were attended with most blessed results, the fruits of which have endured to this day. It is a source of regret that so little is known of Mr. Clark's history. In the year ending October 22, he gives the following report of labor in Tioga County, N. Y., and in Susquehanna, Bradford, Tioga, Potter, McKean, Clearfield, and Center counties, Pennsylvania. He preached 375 sermons, attended forty-three covenant meetings, seven funerals, thirty-two church meetings, and baptized sixty-eight converts, traveled 3,615 miles, and received for the Convention, $113.44. This labor

was in new settlements and required great privations, such as sharing in the humblest fare, fording rivers and streams, exposure to all sorts of weather, long journeys through dense forests, over mountains in summer and winter. It continued with little interruption until failing health compelled him to cease. There is no other monument to his memory than the records of these labors and the churches he established in the wilderness.

The Church at Binghamton.—In 1828 Elder M. Frederick was appointed to labor at Chenango Point (Binghamton). This seems to have been the beginning of a Baptist interest at that place, which resulted in the formation of a church, in 1829, with Elder Frederick as pastor. Binghamton appears on the list of churches assisted in the support of a pastor until 1836.

Itinerant Missionaries Continued.—The Convention still adhered to the plan of appointing itinerant missionaries, except in localities where the whole time of the missionary was demanded. In such cases the reports indicate that frequently an appropriation was made to a church without giving the name of the pastor.

Watertown, Oswego, and Other Points.—In this list of pastors as missionaries, we find that in 1826 Norman Guiteau was appointed to labor at Watertown; William A. Scranton, at Oswego; D. B. Corielle, at Painted Post; Jarius Handy, at Mayville; and N. J. Gilbert, at Syracuse. Elder Harvey Blood, missionary at Medina, organized a conference in 1828, preparatory to

the constitution of a church, which was effected in 1829. Orsamus Allen, in 1828, was a missionary at Seneca Falls; D. Elbridge, at Oswego; and Nathan Peck, at Georgetown. These are a few instances where the names of missionaries and churches are combined in the reports. For full list of appointments and appropriations the reader is referred to the tables appended.

Twenty-third Anniversary.—The twenty-third annual meeting was held in Palmyra, October 20, 21, 1830. The record says: "This session was one of peculiar interest, and the spirit of the Master appeared diffused throughout the convocation. Nineteen Associations were represented, while all the delegates seemed to say, 'It is good for me to be here.'" The treasurer's report showed a credit from all sources, including balance in the treasury at the beginning of the year, of $5,204.26, and disbursements of $4,519.37. A church had been established among the native Indians at Tonawanda, of fifteen members in 1829, and now a meeting-house was in process of erection and all indications were hopeful.

A Glorious Revival Reported.—The twenty-fourth anniversary, at Elbridge, October 19, 20, 1831, is characterized as one of indescribable interest.

> The year has been one singularly glorious to Zion. Her King had appeared in the midst of the golden candlesticks in his glory, and the effect that followed was seen in thousands coming up to the help of the Lord against the mighty, and more especially in the ministry, who appeared to have received a new anointing, so that they came together in the fullness of the blessing of the gospel of Christ. It was an interview that never will be forgotten by those

who attended. The following resolutions were unanimously passed by the Convention, illustrative of their feelings, and the obligations they were under :

Resolved, That in view of the abundant grace bestowed on the church the past year, we deeply feel our obligations as Christians and as ministers of the gospel, to live more devoted, humble, watchful, prayerful, and active lives in the kingdom of our Lord Jesus Christ.

The receipts were $4,869.93, the disbursements $2,819.99. Ten years had now passed since the organization of the Convention at Throopsville, and twenty-four since the beginning at Pompey, in 1807. Thirty-four missionaries had been under appointment during the year to labor in different parts of the State, Upper Canada, Ohio, Michigan, and Pennsylvania.

Remarkable Denominational Increase. — The growth of the denomination in the State had been largely in excess of the percentage of the growth in population. In 1784, when the little band of Baptists re-established worship in Butternuts, there were in the State, eleven churches, fifteen ministers, and 704 members. In 1792, when the second church in Otsego County received recognition, the number had increased to sixty-two churches, eighty-three ministers, and 3,987 members. Twenty years later, in 1812, there were 239 churches, 157 ministers, and 18,499 members, and in 1832, 605 churches, 545 ministers, and 60,006 members, an increase of more than 200 per cent. in twenty years. The Convention had contributed in no small measure, by the blessing of God, to this growth. In addition to the work in New York, churches through this agency had been established along the entire northern

border of Pennsylvania, in Ohio, Michigan, and Canada. Nor had the foreign field been forgotten. Probably at no subsequent time have there been larger contributions to this department of Christian benevolence in proportion to the wealth of the people than during the decade from 1822 to 1832. It is not strange, therefore, that the year 1831 should have been marked by a gracious outpouring of the Holy Spirit and a rich harvest of souls won to Christ. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Peter P. Roots.—Before closing this chapter we must chronicle the departure of Rev. Peter P. Roots, a constituent member of the Board of the Hamilton Society and one of its most efficient missionaries, also one of the original thirteen who formed the Education Society at Hamilton, and one of the three Baptist ministers west of the Hudson River who at that time had received a college training. He was born in Simsbury, Conn., March 27, 1765. He was a son of Rev. Benajah Roots, who, in 1773, removed to Rutland, Vt., where the son was converted at the age of nineteen, in a revival of great power commenced under the labors of his pious father. At the age of twenty-five he graduated from Dartmouth College. While at college he had serious doubts concerning infant baptism. After graduation he gave the subject more prayerful consideration, and as a result he was baptized in Boston by Dr. Stillman, in 1793. He was ordained as an evangelist the same year and traveled extensively through the South, preached in seventeen States of the United States, and in Canada.

He traveled on an average 3,000 miles a year, and annually preached 300 sermons for thirty years. He was sound in faith, of eminent piety, and abundant in labors. He died at Mendon, Monroe County, N. Y., December 26, 1828.

CHAPTER XII

THE HOME MISSION AND BIBLE SOCIETIES

THE GREAT AWAKENING.—The years from 1830 to 1843 saw a season of unprecedented religious prosperity in the State and the country at large. Revivals of religion were frequent and converts multiplied. For this work the Lord had raised up a class of men, who were remarkable for their spiritual power and fervor and eminently successful in winning men to Christ. In the face of much opposition from the conservative class in the ministry and membership of the churches, they went forth to proclaim the lost condition of the unconverted, and salvation through the free grace of God in Jesus Christ. They used the plainest possible language, but spoke with an unction and power well-nigh irresistible, "God also bearing them witness both with signs and wonders and with divers miracles (of converting grace) and gifts of the Holy Spirit,"—which if not quite apostolic were certainly effectual in the salvation of men. Prominent among these evangelists were such men as Charles G. Finney and Jedidiah Burchard, among the Presbyterians; and Jacob Knapp, Jabez Swan, A. C. Kingsley, and Lewis Raymond, among the Baptists. As a result of one series of evangelistic meetings held by Elder Jacob Knapp in Baltimore, in 1839, it was estimated that 10,000 persons were converted.[1] The

[1] One of the first general organizations for the promotion of temperance, known as the "Washingtonian Temperance Movement," was the out-

State of New York was especially blessed by a widespread and thorough religious awakening. In this work the missionaries of the Convention were active, and corresponding results followed their labors. This spiritual quickening prepared the way for new methods and enlarged operations for extending the Kingdom of God on the American continent.

THE HOME MISSION SOCIETY.—Previous to the year 1832 the work of home evangelization was carried on by volunteers, at their own charge, or as we have already seen, by local or State missionary organizations. There was, however, one exception. In 1817, the Triennial Convention undertook in a small way home mission work in the new territories of the West, and sent Elders John M. Peck and James E. Welch to the Mississippi Valley. This arrangement continued only until 1820, when the home work of the Convention among the whites was discontinued, and Elders Peck and Welch were adopted as missionaries of the Massachusetts Missionary Society. In 1831 Jonathan Going, D. D., of Massachusetts, visited Mr. Peck at Vandalia, Illinois.

Very earnestly did these men of kindred spirit, worthy to be reckoned "true yoke-fellows," devote themselves for the next three months to canvassing the mighty problem: How can the great

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growth of this revival. A saloon-keeper was berating Mr. Knapp in the most scandalous manner when a man named Mitchell, who attended the meeting, declared, "If you keep up this abuse any longer I will never drink another drop in your house or anywhere else, as long as my name is Mitchell." In this he was joined by one Hawkins, and others who took a solemn pledge of total abstinence. They organized the above-named society. As another version is given of this incident, this is taken from Mr. Knapp's autobiography.

work of home evangelization be most efficiently promoted? They traveled together by day and by night, in sunshine and in storm, through large portions of Illinois, Missouri, Indiana, and Kentucky. They conferred with all the more intelligent and pious ministers and laymen; attended Associations, churches, camp-meetings, and all other gatherings of Baptists as far as practicable; inquired and consulted, wept, prayed, and rejoiced together.

Before they parted in the following September, at Shelbyville, Ky., the plan for the organization of a society which should combine the strength of the Baptists of the nation had been conceived and fully discussed by these brethren.

Initial Steps for the New Society.—Doctor Going was no idle dreamer. He returned East to put into action the plans which he conceived to be called for by the needs of the field and the ordering of divine Providence. The result was that the Massachusetts Missionary Society, at its meeting in November, 1831, was so impressed by his presentation of the needs of the "Great West" that they appointed Doctors Sharp and Bolles, of Boston, and Doctor Going, of Worcester, a committee to visit the city of New York to confer with the brethren there and with the Board of the New York State Convention, which also had missionaries in the West. Some of the delegation visited Philadelphia for the same purpose. The result of these conferences was the organization of the American Baptist Home Mission Society, in the Mulberry Street Baptist Church, New York City, April 27, 1832. As some of the sessions were held in the Oliver Street Church, that church divides the honors with the Mulberry Street Church.

The following officers were chosen: President, Hon. Heman Lincoln; corresponding secretary, Jonathan Going, D. D.; recording secretary, William R. Williams, D. D.; treasurer, William Colgate, Esq. If the union of all the Baptist forces of the State was necessary to the greatest efficiency in the State work, it was a logical supposition that such a union of forces in the several States would be of equal advantage to the work in the nation. Such seems to have been the reasoning of the fathers in 1832.

STATE CONVENTION BECOMES AUXILIARY.—At the meeting of the Convention held at Rome, October 18, 19, 1832, the following action was taken and entered in the minutes:

> The executive committee of the American Baptist Home Mission Society having invited the Convention to become an auxiliary,
>
> *Resolved*, That this Convention be an auxiliary to the American Baptist Home Mission Society in accordance with the conditions expressed in the seventh article of their constitution.

This plan of co-operation seems to have met with hearty approval by the churches and was carried out with great earnestness and sincerity by the Board of the Convention, and for several years was in every respect a success. At the time of the formation of the Home Mission Society the auxiliary relation of the Convention to it was of vital importance. The number of Baptists in New York was 60,006, and in all the United States, 384,926. It will be seen that the Baptist membership of the State was nearly one-sixth of the whole, and larger than that of any other State in the Union,

Virginia only approximating it with a membership of 54,302.

Separation Deplored.—The co-operative relation was continued until 1846, when by the action of the Home Mission Society it was abrogated. The reasons for this action do not concern us now, nor does the wisdom of the step, since it cannot be revoked. But it is to be greatly regretted that so many separate agencies, with evident loss of power and with additional expense, should be operated to do precisely the one kind of work on practically the same field. The only consolation left us is the reflection that God in his infinite wisdom and mercy overrules the weakness and selfishness of his people that cause all their divisions, to the final advancement of his kingdom and his own glory, on the same principle by which he causes the wrath of man to praise him and the remainder of wrath restrains. This, however, is no more of an excuse for divisions than for any other moral evil which disturbs the peace of the church or the world. It is but fair to state that many excellent and judicious brethren, who could not be charged with selfishness, thought the work of collecting funds for the Home Mission Society could be accomplished with more efficiency by direct appeals to the churches through its own agents than by any auxiliary agency. This argument was not without weight. Yet the question still remains whether, after all, that objection to co-operation, could not have been removed, and only one set of agents for collecting funds been retained in the field for practically the same purpose. The operations of these two organizations are now car-

ried on with perfect harmony, and there is at present no call for a change, other than a still closer fellowship in all our missionary operations, which is happily growing each year.

TWENTY-FIFTH ANNIVERSARY.—At this meeting of the Convention the treasurer's report showed an encouraging increase, the income for the year being $8,307.24 and the disbursements, $6,010.41. The Asiatic cholera had brought death and sorrow to many homes. The great ingathering of the previous year had been followed by another reaper, who had made earth poor and heaven richer by his harvest. Nathaniel J. Gilbert, Enoch Green, and Jarius Handy, worthy ministers of the gospel, and Deacon Thomas Stokes, all of them life-members of the Convention and former members of the Board, had entered into their eternal rest.

TWENTY-SIXTH ANNIVERSARY.—The annual meeting of the Convention, October 16, 17, 1833, was favored with a sermon by Rev. Jonathan Wade, late from Burma. The presence of Mr. and Mrs. Wade, with some Burmese converts, added greatly to the interest of the meeting. At this session it was

Resolved, That the Board be instructed to take such measures as they may think proper to raise, the ensuing year, $6,000, within this State, for the treasury of the American Baptist Home Mission Society.

As a futher indication of the sentiment of the Board regarding the Home Mission Society, the following extract from the annual report may be quoted:

The American Baptist Home Mission Society is doing a great work, and we rejoice to co-operate with them as an auxiliary. They need our aid from the fact that we have hitherto occupied so much territory beyond the limits of our own State. We have paid into the treasury but $300. Elders Going and Crosby, delegates from the Society, have been with us in our present session, and have given a short but interesting account of its plans and labors. Should our fields be diminished nearly to the boundaries of the State, we recommend that measures be adopted to secure an amount of funds for the treasury of that Society commensurate with our ability, and with our rank among its auxiliaries.

ENLARGED PLANS.—At the annual meeting, October 15, 16, 1834, the following resolution was adopted:

Resolved, That in view of the increasing ability of our denomination in this State, and the just and pressing claims which the great valley of the West, and other portions of our country embraced in the field of the American Baptist Home Mission Society present, we pledge to that body $10,000 to be raised in this State the ensuing year.

The treasurer reported $11,051.71 received and $7,928.81 expended. Thirty years of ministerial labor had been performed by the missionaries; meeting-houses had been erected, Sunday-schools established, and many churches, hitherto aided, had become self-supporting, and were now contributing to the funds of the Convention.

TWENTY-EIGHTH ANNIVERSARY.—The meeting of the Convention at Albany, October 21, 22, 1835, was one of delightful interest. The treasurer's report showed an income of $17,636.35, and an expenditure of $16,009.64. The proposed sum of $10,000 for the Home Mission Society had been raised, and a large increase in the

work of the Convention, through its own missionaries, had been maintained. In accomplishing this task, Rev. John Peck had given much efficient service as general agent. He had been ably assisted by Rev. Lewis Leonard. Rev. Calvin G. Carpenter, who had been the successful corresponding secretary for the previous eight years resigned, and John Smitzer was elected in his place.

Squire Manro.—The venerable Deacon Squire Manro, who had so faithfully served his generation, by the will of God fell asleep March 31, 1835. He had been from the organization of the Convention at Mentz, in 1821, one of its most liberal supporters, its first president, and a member of the Board. He was a generous contributor to all objects of denominational interest.

The Twenty-ninth Annual Meeting of the Convention was held at Whitesborough, Oct. 19, 20, 1836. The treasurer's report showed receipts of $17,390.18, and expenditures of $15,668.54. Of this sum $10,000 was paid to the Home Mission Society. For the first time we find in the report a more definite statement of the work of the missionaries. More than 6,000 sermons had been preached, more than 10,000 families visited, and 356 persons had been baptized. The school at Tonawanda had been maintained since its commencement at that station, and regular worship observed.

American and Foreign Bible Society.—The year 1836 brought a new crisis in the history of the denomination. In November of the previous year the Ameri-

can Bible Society had refused to grant aid to Baptist missionaries in circulating versions of the Scriptures in foreign languages where the word baptize had been properly translated, although Baptists had paid into the treasury of that Society $170,000, and had received less than $30,000 for the use of their missionaries and for circulating the word of God on their fields. This manifest injustice led the Baptists to withdraw from the annual meeting of the American Bible Society, held in New York City, May 12, 1836, and on the following day about 120 Baptists held a meeting in the Oliver Street Baptist Church and organized "The American and Foreign Bible Society." The State Convention, at the annual meeting October, 1836, by resolution heartily endorsed this action, and appointed a large delegation to attend a Bible Convention to be held in Philadelphia, in April, 1837. The following were present and participated in the deliberations of that interesting and historical meeting: Charles G. Somers, William Colgate, Edwin Kingsford, Alexander M. Beebee, Daniel Hascall, Nathaniel Kendrick, John Peck, William R. Williams, William Parkinson, Duncan Dunbar, Spencer H. Cone, John Dowling, and B. T. Welch. The following resolutions embody the sentiments of that representative body of Baptists, and were adopted with great heartiness and unanimity:

Resolved, That under existing circumstances it is the indispensable duty of the Baptist denomination in the United States to organize a distinct society for the purpose of aiding in the translation, printing, and circulation of the sacred Scriptures.

Resolved, That the Society confine its efforts during the ensuing year to the circulation of the word of God in foreign tongues.

THE BIBLE UNION.—So far all was harmonious and the denomination was a unit. In a few years a new question was in the air and must have an answer. Briefly stated it was this: If a pure version of the Scriptures is desirable for the use of missionaries on the foreign field, why should not a pure version be circulated in our own tongue? Over this question warm discussions arose, and a heated controversy was waged for several years. As a result of this discussion those favoring the revision of the English Scriptures withdrew from the American and Foreign Bible Society, and in 1849 formed the American Bible Union.

BIBLE QUESTION SETTLED.—This question of Bible translation among Baptists was a burning one then, and continued to be, until the whole matter was amicably settled at the great Bible Convention in Saratoga, May 22, 1883, which was composed of delegates appointed by the several State Conventions of the United States, when the following resolutions were unanimously adopted:

Resolved, That in the translation of foreign versions the precise meaning of the original text should be given, and that whatever organization should be chosen as the most desirable for the prosecution for home Bible work, the commonly received version, the Anglo-American, with the corrections of the American revisers incorporated in the text, and the revisions of the American Bible Union, should be circulated.

Resolved, That in the judgment of this Convention the Bible work of the Baptists should be done by our two existing societies: the foreign work by the American Baptist Missionary Union, and the home work by the American Baptist Publication Society.

HARD TIMES.—The year 1837 was one of great and unprecedented financial stringency in the State, and

indeed in the nation. On account of the almost total failure of crops in 1836, provisions of all kinds were extravagantly dear. The financial depression was so severe that a general suspension of business was made necessary, thus cutting off the ability of the people to contribute to the funds of the Convention as they had done hitherto.

Women Came to the Rescue.—In this emergency a circular was addressed early in June to the Baptist women of the State, inviting them to engage as extensively as possible in the manufacture of flannel, which was next to cash in value, to meet the needs of the missionaries. This request elicited a most general response, and notwithstanding the hard times the treasurer's report showed an income of $12,057.14, which enabled the Board to meet all its obligations, and pay into the treasury of the Home Mission Society $6,000, which was nearly half the total receipts of that society for the year.

Spiritual Prosperity.—The result of missionary labor, however, had been unprecedentedly large, showing an aggregate of fifty-one years of ministerial service, 12,000 sermons preached, 16,000 families visited, and 520 baptisms.

History of the Convention.—During the year Messrs. John Peck and John Lawton, whose names have become so familiar to us, had by special request, prepared a short history of the Convention, which was published by Bennett & Bright, at Utica, N. Y., and

which has since proved of inestimable value. These men were the two "Saint Johns" of their age, and most worthily did they fulfill their mission in the world. Elder Peck was the general agent of the Convention, but Elder Lawton, not being under pay, was allowed fifty dollars for his services, and was further rewarded with special and honorable mention by the Board. As he received no money, but took his pay in copies of the book, it cannot be supposed that his earthly riches were largely increased as a result of his labors.

Important Fields Occupied.—Some of the churches receiving aid from the Convention in 1837, made reports of special historic value that cannot be put into figures. We will cite a few interesting facts:

The church at Amsterdam had a severe struggle for several years, but was hopeful under the labors of Elder John T. Whitman. At Athens nine were baptized, among them a Methodist preacher of promising talent. The Attica Church was engaged in building a good house of worship. Batavia had, until 1834, been without a Baptist church. They had now, by the aid of the Convention and a contribution of $1,200 from the churches of the Genesee Association, erected a new house of worship, which had been dedicated in January of that year; this was followed by a revival in which twenty were baptized. At Canandaigua Village a beautiful chapel had been erected, and soon after its dedication a revival ensued resulting in the baptism of thirty-six. This was in 1836. The first Monday in January, 1837, was observed as a day of fasting and prayer, which was followed by a general spirit of revival. In March,

Elder Jacob Knapp came to their assistance, and the work was greatly augmented, resulting in the baptism of eighty-four. Lockville (now Newark) had erected a new house of worship, and was blessed with a bountiful outpouring of the Spirit, in which forty-seven were received by baptism. Elder Noah Barrell was the pastor. Little Falls, Jamestown, and Dunkirk, had all passed through very depressing conditions, but by the aid of the Convention had secured good pastors and were now becoming hopeful and encouraged. Evidences of prosperity were apparent. The pastors respectively were J. W. Olmsted (afterward editor of the "Watchman and Reflector," Boston), Asahel Chapin, and Henry B. Ewell. It would be intensely interesting, to those acquainted with these and like churches, to read of their early struggles and triumphs, and to note the value of a little timely aid and encouragement. What those churches passed through, others are passing through to-day.

Revival at Penn Yan.—In 1838 the church at Penn Yan which had become almost disheartened by adverse conditions, insomuch that "the prospects seemed fearfully ominous lest they should lose their house of worship," through the aid of the Convention was enabled to secure Ira Bennett as pastor. At that time the church numbered thirty-four. The Lord manifested his grace in saving souls. Jacob Knapp came to the assistance of the pastor, and preached with marvelous power. A multitude were moved to accept Christ; 148 were baptized, and thirty-seven added by letter. As a result of this revival the church became at once self-supporting, the debt was paid, and a period of per-

manent prosperity ensued. Not all the churches were thus blessed, nor all the pastors thus successful.

Rev. A. B. Earle labored faithfully for two years as missionary pastor at Mohawk, Auriesville, Fultonville, Fonda, and vicinity; at the close, he says: "I do not know of but one person that has given evidence of a new birth since I began my missionary labors." And yet afterward this man became a noted evangelist, and was instrumental in bringing thousands to confess Christ as their Saviour. Watertown had, during the year, completed a house of worship at a cost of $4,000, the opening of which was followed by a revival in which twenty-three persons were baptized. Elder Charles Clark was pastor.

A Notable Year.—The year 1838 brings a more cheerful report of the finances and a corresponding increase in the result of missionary labor. As yet no tabular statements were given of the work of individual missionaries, but we have a total income of $17,763.95, of which $4,500 was paid to the Home Mission Society. The aggregate shows sixty-four years of missionary labor under the patronage of the Convention, being ten years in excess of any previous year; 13,000 sermons preached; 18,000 families visited; 4,350 taught in Sunday-schools, and 1,004 added to churches aided by the Convention, and 200 to other Baptist churches, making 1,204 baptisms in all. Of others converted 500 had either joined Pedobaptist churches or were still without church relation, and four new churches were organized. This was a remarkable year's work. The report of this year (1838) records the death of Elder John

Lawton, of Pitcher, a constituent member, director, and secretary of the Hamilton Missionary Society, and a faithful member of the Board of the Convention.

WORK TABULATED.—The annual report for 1839 gives the first tabular statement of the labors of individual missionaries. Seventy-six years of missionary work were reported. There were 14,000 sermons preached; 21,000 visits made; 581 baptized, and five churches organized by the missionaries of the Convention. These churches were Williamsburg, Kings County; Piermont, Rockland County; Richville, Genesee County; Cohoesville, Albany County; and Gloversville, Fulton County.

The trend of the religious sentiment of the denomination during this decade can be seen from the character of the resolutions adopted at the annual meetings. In the report of 1833 we find the following objects approved: Tract and Bible distribution, Sunday-schools, the "verse a day" plan for the study of the Scriptures, ministerial education, moral reform in view of the increase of licentiousness, a recommendation for the observance of "the first Monday in January, 1834, as a day of *fasting and prayer for the* CONVERSION OF THE WORLD." The following is worthy to be inserted entire:

Resolved, That we cordially approve of the system of benevolent operations recommended by the ministerial conference convened at Hamilton in June last; and in accordance therewith, we earnestly solicit all the churches of our denomination in this State to open a book of benevolence, containing a list of the names of all the members of the church, and separate columns headed with the leading objects of benevolence patronized by the denomination, viz: Bible, Ministerial Education, Domestic

Missions, Foreign Missions, Sabbath-schools, and Tract Societies, and cause the several objects to be explained to each member, and the obligation to sustain them urged upon every communicant, and all suitable and scriptural arguments employed to induce them to subscribe what their circumstances will allow.

Frequent reference is also made in these reports to the cause of temperance, showing that Christianity is always in the lead in all moral reforms.

CHAPTER XIII

AN ERA OF CHANGES

A NEW DEPARTURE.—The year 1840 marks a new era in the history of the State Missionary Convention. Elder John Peck, who had so faithfully and efficiently served the Convention as its general agent for many years, whose name was a household word throughout the State, was at the earnest request of the Board of the Home Mission Society released from further service to the Convention, and became general agent of the latter, in which capacity he labored until his death in 1849. Rev. Lewis Leonard, who had been associated with Elder Peck for several years, labored alone as general agent during 1840 in the service of the Convention, and Rev. Whitman Metcalf, of blessed memory, was appointed as his associate in 1841. The relations of the State Missionary Convention and the Home Mission Society were perfectly harmonious and satisfactory. The agents of the Convention had never failed to present the cause of the Home Mission Society with the same zeal and earnestness that they had manifested in pleading for the State work. Each report of the Convention gave a summary of the work of the national society. The loss of Elder Peck as general agent was seriously felt. He was so identified with the work, and so well and favorably known in the State, that to transplant him to another sphere appeared to many to be a mistake. This resulted in a diminution

of more than $3,000 in the income of the Convention for the first year. Nor was this loss compensated for by any considerable increase of the funds of the Home Mission Society for the same time. The New York Convention had been the most important auxiliary and largest contributor to the funds of the Home Mission Society, and the auxiliary relation had been pronounced by both organizations highly satisfactory. Any decrease in the income of the Convention would cut off an important source of income to the general society. Then, apparently the change on the part of Elder Peck himself was a mistake. He was never physically strong, and now had passed the prime of life. His new sphere required longer journeys and larger responsibilities. These a young man could have endured with less fatigue, and young men were not wanting who were able and willing to assume them. These remarks do not reflect in the slightest degree on the motive of any one. Mr. Peck was urged to accept the position, and the Board of the Convention in its generosity was ununwilling to oppose what at the time seemed to be and may have been the wise thing to do.

Too Many Agents.—Another difficulty closely connected with the giving up of Elder Peck was the multiplication of financial agents. The formation of new societies was the occasion for an increase in their number. Home missions, foreign missions, Bible cause, General Tract Society, education, and State missions, each had representatives visiting the same churches and Associations, and it is not surprising that some good people felt them to be a burden. It was not strange

that the cause of State missions should have been pressed into a corner. These other causes were all good and important, yet it is a question now, and was a greater one then, whether the multiplication of societies was really the wisest way to compass the purpose intended. If the societies were a necessity, were so many collecting agents needed? Could not some of this work have been performed more successfully and economically by the agents of the Convention, who were sufficiently large-hearted to represent all these great causes? At least some simplification of the work to many appeared to be desirable, but no one seems to have had sufficient wisdom and influence to accomplish so desirable a result. But our purpose is to chronicle facts rather than to discuss measures. They were discussed then, and the discussion often diverted attention from the great needs of a perishing world, and from the duty laid upon God's people to fulfill the command of our Lord, "Go ye into all the world and preach the gospel to every creature."

No Fault of the Agents.—Lest we be misunderstood, let it be remembered that no truer or more consecrated and self-denying men than these same financial agents, ever stood before an audience to plead the cause of Christ. They did other work than to plead for money; they preached the gospel with fervor and power; they counseled, comforted, and encouraged pastors and churches. Could the churches have estimated them at their true value, they would have been more warmly welcomed, and the additional expense consequent upon their employment more cheerfully borne.

ELON GALUSHA.

President from 1824–1843.

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ELON GALUSHA.—The resignation of Rev. Elon Galusha as president, in 1843, was a serious loss to the working force of the Convention. He had filled that office with admirable skill and remarkable ability for nineteen years. The occasion of this change is supposed to be his opinions on the subject of the second advent, a theme that was causing intense excitement and warm discussions through the country. William Miller, a man of piety and great sincerity, had, as he believed, been able to discover from the prophecies of Scripture the time of our Lord's return. This erroneous doctrine was not entertained largely by Baptist ministers or churches. The few who embraced it were naturally ill at ease among their brethren. Just what the views of Mr. Galusha were on the subject the writer does not know, nor need we inquire. That he was a man of great piety and integrity of character all who ever knew him cheerfully acknowledged. He never lost his interest in the work of the Convention, and was afterward a member of the Board. In 1856 the following report of the obituary committee, of which Pharcellus Church, D. D., was chairman, was adopted by the Convention:

Elon Galusha departed this life at his residence, in Lockport, N. Y., on the sixth day of January, 1856, after a protracted illness which he bore with patience, and finally expired in the hope of a glorious immortality. Born in Vermont, where his father was formerly governor of the State, he, early in life, emigrated to this State, and located in Whitesborough. At that time he was considered the most eloquent young minister in our denomination, and we often heard from him, in those days, sermons of surprising brilliancy of conception, elegance, and force of delivery, and of the most enrapturing effect upon delighted auditories. The pastoral office, however, could not restrain the eager

grasp of his spirit after the widest scope for action and achievement, but he embarked in various enterprises which comprehend the State and the nation. First, the establishment and endowment of the Hamilton Literary and Theological Institution ; then, the liquidation of the debts of Columbian College, the establishment of this Convention, the promotion of foreign missions, and how many objects of this kind it would be difficult to enumerate. Some of us were present at the Madison Association when he and Rev. E. F. Willey, then of Utica, earnestly plead to have the old missionary societies, which had long existed in that section, merged in the New York Baptist State Convention. Doubts were entertained by some of the friends of these former organizations, whether it would be wise to have them all absorbed in a new and yet unknown institution, to obviate which Brother Galusha made one of his most convincing and stirring appeals. Measures were then taken which finally resulted in the concentration of the missionary societies into this body, of which he was afterward long the president, and to whose success for some years he contributed the full force of his energy and zeal. Brother Galusha never took hold of anything without making the most of it. His grasp upon subjects was strong, and his positions were by many thought extreme, especially in those enterprises which are devoted to the correction of social abuses. He felt for those in bonds as bound with them, and not regarding what his friends in the South thought of him, where for a time he was highly popular, he was behind none in acting against their peculiar institution. How much he contributed toward the present state of public sentiment at the North it is not easy to estimate. He never seemed to consider what others would think of him when urging to the utmost extent enterprises on which rested the obloquy of an exasperated sentiment. Even in his advent views we had the means of knowing that no man could be more sincere or more earnest in his convictions. He gave up his whole soul to the hope of a speedy meeting with the Lord, which he now, we trust, enjoys, though not in the form which he had anticipated. But the race of our brother is run, and we leave to the unfoldings of eternity the uses which God has subserved by its means. Peace be to his spirit. Let the living tread lightly upon his ashes.

Elder Galusha held pastorates at Whitesborough, Utica, Rochester, Perry, and Lockport. The following, from the "Baptist Encyclopedia," bears additional testimony to his character:

For years he was one of the best known men in the State. He possessed a rich imagination, glowing enthusiasm, and when his sympathies were thoroughly enlisted, pure eloquence. Few men could carry a large congregation with such overwhelming power as Mr. Galusha. He was one of the most unselfish and devout Christians. He was a father and leader in Israel, whose memory was blessed fragrance.

The following pen picture of Rev. Elon Galusha is from Miss Laura M. Carpenter, whose father, Rev. C. G. Carpenter, was intimately associated with him for many years, and baptized by him:

I asked father once about Elder Galusha. He said he had a very refined face, blue eyes, brown hair, and possessed a voice of wonderful sweetness, with a peculiar charm in his manner that won friends at once. He was a son of Governor Galusha, of Vermont, and came of a scholarly race.

Large Ingatherings.—The results of missionary labor for the years 1841 and 1842 continued to be most encouraging. The baptisms of the former year reported were 920, the latter 1,019. The revival spirit was very extensively prevalent in the churches until its culmination in the great ingatherings in 1843.

Jonathan Olmsted.—The annual report of 1842 records the death of Deacon Jonathan Olmsted, of Hamilton, one of the constituent members of the Hamilton Missionary Society, throughout its history a member of its Board of directors, and for several years its

treasurer. When the Convention was organized as a separate body, in 1821, he was chosen a member of that Board, which office he filled until his death, May 3, 1842. He was born in Chatham, Conn., July 29, 1767. He was married to Freedom Wheeler in 1803, and soon after moved to Hamilton, where he was baptized into the fellowship of the Baptist church, and became one of its most useful members. He was deeply interested in the cause of education, and was one of the founders of the Education Society, and a liberal contributor to its funds. He was deeply interested in all missionary enterprises, home and foreign. He was a devout Christian and a worthy citizen.

The Revival of 1843.—In 1843 the baptisms numbered 1,857, the largest in the history of the Convention. The year, however, was one of large ingatherings everywhere in the country. The whole number of baptisms reported by the denomination in the State was 15,569, a record probably unparalleled in the history of the denomination in the State of New York to this day. This remarkable growth was followed by a year of declension. In 1844 there was a serious reaction, only 274 baptisms being reported as the result of missionary labor.

Relations with the Home Mission Society.—In 1843 it was for the first time apparent that the relations which had existed between the State Missionary Convention and the Home Mission Society were no longer entirely satisfactory. The Convention had paid into the treasury of the Home Mission Society in the first ten

years, $43,947.70, considerably more than one-third of the entire receipts of the Society. In 1844 a judicious committee, consisting of Edward Bright, Jr., William Clark, Beriah N. Leach, Pharcellus Church, Jirah D. Cole, Zenas Freeman, and Isaac Westcott was appointed by the Board to consider this question. They submitted the following report, which covers the whole ground :

Resolved, That the auxiliary relation between the Convention and the American Baptist Home Mission Society be continued.

Resolved, That the permanency and effectiveness of this relationship require that the Convention be the sole agency within this State for the collection of money to be expended in our whole country for such objects as are embraced within our home missionary operations.

Resolved, That the Convention regard the claims of the West as paramount in the collection and in the disbursement of its funds ; and that it make no appropriations to be expended within our State but such as are demanded by the most urgent necessity, and after the fullest and most perfect knowledge has been obtained of the facts in the case.

Resolved, That whatever funds shall be designated by the contributors for the Home Mission Society shall be sacredly paid over by the Convention to its treasury, and that the whole surplus, after the most rigid economy has been employed in making appropriations within our own borders, be paid into the treasury of that Society.

Resolved, That the Convention employ some suitable means to impress the associational missionary committees with the importance and the *necessity* of recommending less to be expended within their own limits, that more may be given to the Home Mission Society.

Resolved, That the Convention have two or more agents constantly in the field, and that it carefully seek the concurrence of the Home Mission Society in their appointments.

Resolved, That the Home Mission Society be requested to

supply our agents from time to time with such information in relation to the wants of the great field, as may contribute to their efficiency in collecting funds.

After an earnest effort on the part of the Board to devise a plan of co-operation that would meet all objections, without success, the whole question was disposed of, as we have seen, by the action of the Home Mission Society in May, 1846, which, by a revision of its constitution, dissolved the auxiliary relation hitherto existing between the two organizations.

Troublous Times.—Those were days of severe denominational testing in the State and in the nation. The slavery question seriously threatened the peace of Zion. There were three parties: the radicals of the South, the conservatives, who sought to maintain existing relations by compromise, and the radical anti-slavery element at the North; hence co-operation was impossible in the work of missions, and separation ensued, resulting in the formation of the American Baptist Free Mission Society in 1843, the withdrawal of Southern Baptists and the organization of the Southern Baptist Convention in 1845, and the change of the name of the General Baptist Convention for Foreign Missions to the American Baptist Missionary Union in 1846. The action of the Southern Baptists affected the Home Mission Society as well. The Southern Baptist Convention, however, instead of organizing a new Home Mission Society, wisely instituted a Home Mission Board.

Other Elements of Discord.—Another source of discord arose about this time within the American and

Foreign Bible Society concerning the proposed revision of the English Scriptures, resulting, as has been stated, in the formation of the American Bible Union in 1850. Nor was this all. The proposition to remove the educational institutions at Hamilton to Rochester, met with such heated opposition that another education society was formed and another university and theological seminary were established at Rochester. This change was effected in 1850. Was there ever such a period of seven years in the history of the denomination in which so many questions of such vast importance were in the air, as from 1843 to 1850? With all these questions under discussion—and the discussions were often characterized by everything but coolness and moderation—it is not strange that few revivals were reported and the number of baptisms was greatly reduced.

Still One at Heart.—In spite of all these divisive questions Baptists were one at heart, and when the smoke of the conflict had cleared away, they were really one in purpose and in spirit. Each of the opposing factions had held to important truths, but no one had a monopoly of the truth. God, over all, cared for his churches, and the State Missionary Convention was a common rallying ground where all could meet and work together in harmony.

Nathaniel Kendrick.—The death of Nathaniel Kendrick, D. D., September 11, 1848, removed a valuable member of the Board, who had been identified with the work of the Hamilton Missionary Society as one of its itinerant missionaries, and who was first

vice-president of the State Missionary Convention to the time of his death. He was one of the founders of the Education Society, and in 1821 was elected professor of Systematic Theology at the Hamilton Literary and Theological Institution, and in 1836 became its president. He was a man of remarkable ability. Although he had never enjoyed the privilege of a college training, he had by such aid as could be obtained from private instruction and personal application risen to eminence as a scholar and educator. In 1823 the degree of Doctor of Divinity was conferred upon him by Brown University. He was as distinguished for his deep piety as for his mental attainments. The story of his life is well told in his biography published by the American Baptist Publication Society.

Death of John Peck.—The death of none of the fathers was more deeply mourned than was that of Elder John Peck, who was taken to his eternal rest December 15, 1849. He was born in Milan, Dutchess County, N. Y., September 11, 1780; converted and baptized in his eighteenth year, and ordained as pastor at New Woodstock, First Cazenovia Church, June 11, 1806. This was his only pastorate. Frequent revivals accompanied his ministry, and six neighboring churches were organized during his Cazenovia pastorate, mainly of members dismissed from his church. Fifteen young men from the church were ordained to the ministry during the same period. The value of his labors to the State Missionary Convention and the Home Mission Society, in whose interests he jointly labored until May 1839, and from that time until his death, mostly in the

interests of the latter, were beyond computation. The following is a summary of his labors from 1839 to 1847. He wrote:

> I have been enabled by the blessing of God to travel in eighteen of the United States, mostly in the Northern; have delivered 1,441 sermons and public addresses, and collected for the Home Mission Society $32,478.27; also for the New York State Convention $4,158.17; in all, for home missions and Convention, $36,636.44. . . I have also, besides the special duties of my agency, been called to various parts of the country to the performance of missionary and pastoral labors, in visiting the sick and afflicted, settling difficulties, and healing divisions among the churches and individual brethren, and assisting pastors in revivals of religion.

Mr. Peck was severely afflicted by the loss of his wife and of his two sons, Linus M., October 4, and Philetus B., October 6, 1847, both promising men, the former just entering the gospel ministry, the latter, the much loved and efficient pastor of the Owego Baptist Church.

Elder Peck, as he was familiarly called, was a man of great gentleness and sweetness of temper, slow of speech in conversation, rather tall and slightly round shouldered, with the appearance of a delicate constitution, but of great persuasiveness of manner, and evidently a man who was much in communion with God. A generation has passed away since he moved among us, but his name is fragrant still and his influence will abide until the end of time.

Under a Shadow.—The closing years of the decade we are now considering were dark and trying to the Convention. The income was reduced from $15,707.43

in 1839, to $5,396.43 in 1849. There had been a large decrease in the amount of missionary labor, and the results had been correspondingly less. Rev. Orrin Dodge, who had in 1848 rendered efficient service in the collection of funds, was in 1849 persuaded to give his valuable talents as a collecting agent to the Missionary Union, leaving Rev. C. G. Carpenter to act alone in that capacity. Rev. Jirah D. Cole, who had proved an efficient corresponding secretary since 1844, in connection with the work as pastor at Whitesborough and Nunda, in 1850 resigned to become foreign mission secretary for the Northwestern District with headquarters at Chicago. So again the Convention was deprived of the services of two able and efficient laborers, at a time when they seemed to be most needed. Yet there was this compensation—they were not lost to the cause. Both performed valiant service in their new spheres for many years.

Jirah D. Cole, D. D., who for six years was corresponding secretary of the State Missionary Convention, was born in Catskill, N. Y., January 4, 1802. The following extract from a letter to his old friend, Rev. C. G. Carpenter, written on the sixtieth anniversity of his conversion, gives an account of that important experience.

It was during a period of more than common religious interest in Catskill, my native village. My mind was very deeply wrought upon for some time, but especially on the last Lord's Day in February, the 25th [1821]. Sin lay upon my soul as a weighty burden. I saw myself a lost sinner justly condemned. On that Sabbath Elder Reed Burrett exchanged with Howard Malcom, then a young man and in his first pastorate with the church in

Hudson. I scarcely remember anything about the morning sermon, but in the P. M. his text was 2 Sam. 24 : 14 : "And David said unto God, I am in a great strait : let us fall now into the hand of the Lord, for his mercies are great." Under this sermon my heart was melted and became very tender ; and my thoughts were turned to others, and very much removed from myself. . . On the following Lord's Day, March 4, my father and I and five others were baptized. In about sixteen months I was licensed to preach, and in August, 1822, was received at the seminary in Hamilton.

While in the seminary he was active in forming a missionary society, the third one of the kind in the United States. He graduated in 1826, and was ordained at Ogden, N. Y., September 12, 1827. He served as pastor or supply of the following churches in New York: Greenville, Ogden, Fredonia, Second Rochester, Parma, Fabius, Ithaca, Whitesborough, and Nunda.

During the last two pastorates he served the Missionary Convention as corresponding secretary, from 1844 to 1850. This service was given at a time when the Convention was passing an important crisis. Such men as Elon Galusha and John Peck had retired from their positions in its counsels ; the reaction from the great revival of 1843 was being seriously felt, and the relations with the Home Mission Society were broken up. It was providential that such a man as Doctor Cole was willing to take this important position, which he filled with credit to himself and greatly to the efficiency of the work.

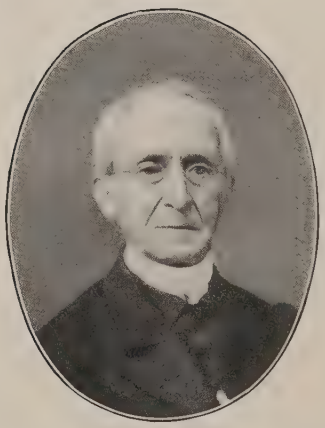
In 1850 he accepted the appointment of the Missionary Union as general agent for the Northwestern District with headquarters at Chicago. In this service he continued seven and one-half years. In 1860 he again

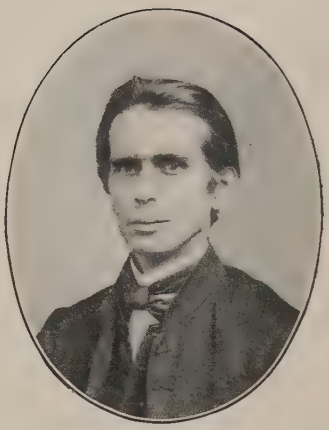
entered the pastorate, serving the churches at Barry, Ill., Valparaiso, Ind., Galva, Cordova, Atlanta, Lockport, Rosette, and Neponsett, Ill. This was his last pastorate. In 1882 he retired from active service in the ministry, and in February, 1883, in the city of Chicago, passed quietly to his eternal rest.

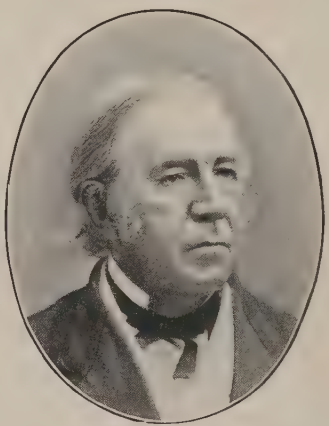
Doctor Cole was a man of great physical endurance, possessed a clear mind, and was an indefatigable worker. He rendered important service with his pen, not only as secretary, but as author and compiler of several works; and was a frequent contributor to denominational periodicals. Few men in his day performed more valuable service or left a better record.

Charles Babcock, m. d.—Doctor Charles Babcock, of New Hartford, N. Y., who had faithfully served the Convention as treasurer from its organization in 1821, ended his earthly pilgrimage in the summer of 1850. His quiet, unostentatious work had been cheerfully and efficiently rendered, and with sad hearts the brethren heard the tidings of his death; "sorrowing most of all that they should see his face no more."

Adoniram Judson.—At the annual meeting in 1850 it was announced that Doctor Adoniram Judson, senior missionary to Burma, who was a life-member of the Convention, had died on shipboard, April 2, 1850. His life and work are still potent factors in all missionary endeavor. The story of his life is too familiar to need any extended notice here. The meetings of the Convention had often been enlivened by the presence of missionaries from abroad; none was more heartily







WHITMAN METCALF.
LEWIS LEONARD

D. F. LEACH.
JIRAH D. COLE.

welcomed, none more highly honored, than this heroic soul, when with wearied body he returned to his native land for a little well-earned rest.

WHITMAN METCALF, who served the State Missionary Convention as financial agent from April, 1840, to April, 1844, as president in 1855 and 1856, and as moderator of the annual meetings in 1842, 1846, and 1853, was well and favorably known throughout Western New York for fifty years, as a man of God and one whose life and character were peculiarly molded by divine grace for effective service in the Christian ministry. He was born in Royalston, Mass., November 16, 1797. At an early age he was converted and united with the Baptist church in his native town, where January 2, 1821, he preached his first sermon. He was educated at Amherst Academy, and at Waterville, Maine. In September, 1825, he was ordained and accepted an appointment as an itinerant missionary of the Massachusetts Baptist Missionary Society for Western New York. After spending several months in this work he went back to Massachusetts, where he was married October 16, 1826, to Miss Juda Gale.

Returning to his field of labor, November, 1826, he began housekeeping at Sardinia, Erie County. In January, 1827, he accepted the pastorate of the Sardinia church. During this pastorate of six years he performed a vast amount of work in the surrounding towns, and assisted in the organization of several churches, the church of Strykersville being among the number. The missionary work of Mr. Metcalf on "The Holland Purchase" is still treasured among the churches of Western

New York. His other pastorates were Albion, five years; Sardinia, second term, three years; Brockport, four years; Springville, four years, and Nunda, nine years. He was out of the pastorate for a time, acting as financial agent of the Education Society at Hamilton, and of the Publication Society. His last public service was at the Semi-Centennial of the Strykersville Church, September 26, 1877, on which occasion he preached the anniversary sermon. The closing years of his useful life were spent with the church he last served at Nunda. The writer visited him, June 12, 1876, and found him a sweet-spirited, cheerful saint, with heart still warm toward the work of the Convention and deeply interested in all that pertained to the kingdom of God. He fell asleep November 7, 1877, having completed his fourscore years.

CHAPTER XIV

HELPERS IN THE WORK

"THE BAPTIST REGISTER."—The printing press is a most potent factor in evangelism. The value of this agency was not overlooked by those who were active in the formation of the State Missionary Convention. In 1824, Rev. Elon Galusha, of Whitesborough, and Rev. Elijah F. Willey, of Utica, the president and the corresponding secretary of the Convention, with others, undertook the publication of a small, weekly sheet, entitled "The Baptist Register." At the annual meeting of the Convention in October, the paper was offered to that body, and being accepted, arrangements were made to enlarge its size and secure a suitable editor who should devote his entire time to its publication. Alexander M. Beebee, Esq., of Skaneateles, was chosen for this work, and Mr. Cephas Bennett, afterward missionary to Burma, was entrusted with its publication. The first edition under its new management was issued March 4, 1825, and a circulation of 2,000 was secured for the first year. The name selected was "The New York Baptist Register."

The following extract from the first editorial indicates its purpose:

> We present our paper as an organ of communication to the public for all our religious bodies. Our object will be to make "The Register" a profitable and cheap vehicle of religious intelligence, embracing also a portion of literary and political information.

The subscription price was $2.00 a year. Various measures were adopted to increase the circulation of the paper to 3,000, the number absolutely needed to pay expenses. In 1827 the number had reached 2,900. In 1830 it became evident that the paper was not a financial success, and that new measures must be adopted. The following recommendation was submitted by the committee appointed to consider the matter:

> We recommend that "The Register" be leased to some suitable person or persons, for ——— years, reserving the annual rent of said paper to the Convention, and also the control of the editorial department. And further, that a general traveling agent be forthwith appointed for the immediate collection of all the outstanding debts; and that after such a collection shall have been made, if a balance shall remain against the paper, that then immediate steps be taken for the payment of such balance by an appeal to the liberality of our brethren.

The report being adopted, a proposition by Messrs. Bennett & Bright—Dolphus Bennett and Edward Bright—to publish the paper for five years was accepted. Mr. Beebee was retained as editor. Under this arrangement, the record states:

> The circulation of "The Register" greatly increased, payments were made more promptly, and the paper was made to yield a handsome revenue to the Convention, which for a time was required to liquidate the debts that had occurred in the establishment of the paper, and while its circulation was more limited. It was enlarged at the expense of the publishers, an increasing interest was felt by all acquainted with it, and its weekly arrival hailed by thousands with delight. The influence it continued to exert was highly salutary in the promotion of intelligent and united action in the great objects of foreign and domestic missions, Bible, education, Sunday-school and temperance work, in the dissemination

of revival intelligence, and in circulating the principles of pure and undefiled religion. The editor continued to retain and deserve the confidence and support of his brethren, although conflicting questions of great public interest often produced different views and action, and awakened the slumbering energies of the denomination. This course amidst the most exciting questions was approved by the sober and considerate of all parties. None but those engaged personally in the responsible work of catering for the public taste, and regulating the public mind, can duly appreciate the feelings, cares, and trials of a conscientious editor.

In 1836 the number of subscribers had reached 5,200, and yielded a revenue to the Convention for that year of $500. Messrs. Bennett & Bright continued the publication of the paper until 1840, when Mr. Bright gave up his business to enter the Christian ministry. The old firm was succeeded by Bennett, Backus & Hawley, who continued to publish the paper until 1847, when Mr. Dolphus Bennett assumed sole charge.

"The Baptist Register" Sold.—At the annual meeting of the Convention held in the Strong Place Church, Brooklyn, October 13, 14, 1852, the following motion was passed:

Voted to sell "The Baptist Register" to Bro. A. M. Beebee, for the sum of $2,500, and that the Board be instructed to carry this vote into effect.

The following resolution, offered by Dr. B. T. Welch, and seconded by Dr. M. B. Anderson, was adopted:

Resolved, That this Convention highly and gratefully appreciates the ability with which "The New York Baptist Register" has hitherto been conducted under the editorial charge of our esteemed brother, A. M. Beebee, and the devotion to the interests of this Convention which has uniformly marked his course.

Doctor Beebee continued in the editorial management of "The Register" until near the time of his death, although the ownership passed into the hands of his associate, Andrew Tenbrook, D. D. For a brief time "The Register" was united with "The New York Recorder," and became "The Recorder and Register," which in June, 1855, was purchased by Rev. Drs. Edward Bright and S. S. Cutting, and became "The Examiner."

ALEXANDER M. BEEBEE, LL. D.—Doctor Beebee was born in Newark, N. J., Sept. 29, 1783. He was graduated from Columbia College, in 1802, and having been admitted to the bar, practised law in New York till 1807, when he removed to Skaneateles, where he followed his profession for fifteen years, and became a leading member of the bar of Onondaga County. While living in Skaneateles he lost his first child, and his distressed heart found no rest until Jesus gave him peace. There was no Baptist church at that time in the village, and he united with the nearest one (Elbridge) seven miles away. As has been said: "He was one of the noblest and gentlest of men; of broad intellect, generous culture, childlike faith, and boundless charity, and of such loyalty to Christ that he would sacrifice nothing which he believed to be right, for the gift of a globe or the smiles of all humanity." He died in November, 1856. The influence of Doctor Beebee through "The New York Baptist Register" upon the denomination was of incalculable value. His personal presence has long been absent, but his work abides.

"THE REGISTER" COMMENDED.—The following from the annual Convention report, of 1836, expresses the

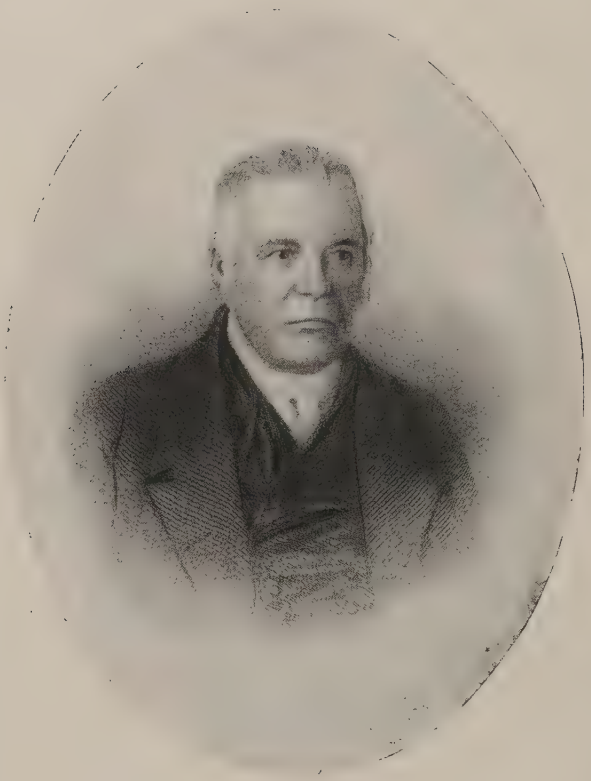
estimation in which "The Register" was held. The same could be said now of many religious periodicals. Their value is not appreciated as their worth deserves. The report says:

This valuable periodical continues to be the property of the Convention, and is constantly accomplishing, to a most interesting extent, the two-fold services of a missionary and agent. As a missionary it presents the doctrinal, the prophetical, the experimental, and the practical truths of our holy religion to its tens of thousands, in its weekly visits to the habitations of our brethren and fellow-citizens. By it "the violated law speaks forth its thunders," and by it "in strains as sweet as angels use, the gospel whispers peace." Its efficiency in arousing the dormant energies of the saints, provoking them to love and good works, has often appeared. Still, it is confidently believed that in this particular as well as in its efforts to instruct the ignorant, to confirm the wavering, to reclaim the wanderer, and to alarm the thoughtless, its success will only be known in "that day for which all other days are made." Notwithstanding, from what is known, we are fully aware that without undervaluing the living teachers, we may safely say that we have no more efficient missionary than this. As an agent its worth is truly great. For while it secures no inconsiderable sum to our treasury from its own revenue, its exhibitions of the field spread out before the church, and of the claims of God and a perishing world upon our prayers and alms, have often untied the purse-strings of selfishness and caused the Lord's silver and gold, which has been hoarded up, to be consecrated to the advancement of his blessed cause in the world, and to await the calls of his servants who are the almoners of the needy. Its weekly arrival is hailed with interest by multitudes, and although it may not adapt itself to the capriciousness of all, yet we believe there is no other religious periodical in our country more commended in its general course, or more sought after than "The Register." The well-earned reputation of its editor is untarnished. Nor should it be forgotten that from the responsibility of his station he has a strong claim upon the prayers of Zion, that he may

share largely in the wisdom that is from above, and thus endowed be able to fulfill the expectations cherished regarding his labors.

A Pleasant Incident.—A striking illustration of the silent but effective influence of "The Register" is contained in one of the reports of the excellent Convention missionary, Elder Joseph W. Parker. He says:

While engaged in the service of the Convention, I called one morning at the house of a brother who took "The New York Baptist Register." The post-boy had just left the paper, and the brother's daughter was reading it in the room when I entered. After the usual salutation I took my seat and commenced conversation with the wife of the brother, who had been for several years a faithful member of the church. After spending a few moments in talking about the kingdom of Christ, I heard a deep sigh from the young woman, which turned my attention toward her. She soon returned with her cheeks bathed in tears, and handing me a quarter of a dollar (all the money she had) with trembling she said, "Will you send that to Burma?" I felt anxious to know the cause of her grief and requested her to tell me. She, however, could not at that time, but taking "The Register," and pointing to a letter she turned away to weep. It was a letter, I think, from Sister Wade, in which it was stated that some of the female converts in Burma were much affected and surprised when they were told that some unconverted men and women in America had given their own money to support missionaries who had gone to preach the gospel to the heathen, and that they bowed down and prayed earnestly for their salvation. A few months after this she came to the church with which her parents were connected, related her experience, obtained fellowship of the church, and I baptized her. In relating her experience she said that she had frequently felt solemn impressions of mind; but nothing but what she could shake off until she read the letter. "But, oh," continued she, "to think of the exalted privileges which I have enjoyed in a land of Bibles and among the saints of God; to think how I had lived in all my sins while heathen were converted, especially when



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I read that converted heathen were praying for my salvation ; it caused the sinfulness of my heart to rise like a thick cloud before me, and I felt that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for me if I was to perish in my iniquities." The young woman is now a worthy member of a church in Susquehanna County, Pa., and I cannot forbear saying that this case reminded me of that Scripture, "Cast thy bread upon the waters, for thou shalt find it after many days."

Heroes of Former Days.—Do we value men more when they are gone, or were the men of the former generations really greater than those who live to-day? This question has been often asked; whatever the answer, it is true that the men of past generations were valiant for the truth, and used of God to be leaders of his people in a new line of work, where great wisdom, energy, consecration, and fearlessness were essential qualifications to success.

Father Bennett.—One of the noblest representatives of the strong men of the past was Alfred Bennett. He was born in Mansfield, Conn., September 26, 1780. He belonged to a hardy race, possessed a clear, vigorous intellect and a warm, sympathetic heart. In his eighteenth year he was converted in a powerful revival of religion in which the chief characteristic was a deep conviction of the sinfulness of sin, combined with a clear sense of the holiness of God and the righteousness of his law. He was baptized in February, 1800, into the fellowship of the Hampton Church and in the same year moved to Homer, N. Y., when it was but a few log huts in a wilderness. While clearing land and earning bread for his family he was a close student of the word of God; as a result of his studies, his gift of

exhortation so developed that the people urged him to take up the work of the ministry. He was ordained as pastor of the Homer Church in 1807, in which relation he continued until 1832, when he accepted the agency of the Board of Foreign Missions. To this cause he devoted all his energies with great success until his last illness. He died May 10, 1851, in the possession of perfect peace. This is the very briefest outline of his life's story. He was one of the pioneer missionaries of the Hamilton Missionary Society, and made several tours in Tioga, Steuben, and Allegany counties, and to "The Holland Purchase." He was a member of the Board of the Hamilton Missionary Society, and of the State Missionary Convention, serving the latter, in 1849 and 1850, as president. He was one of the most indefatigable and successful workers that ever toiled for Christ in the Empire State. A man of great benevolence, no worthy cause ever appealed to his heart or purse in vain. As a preacher he was clear in his statements, earnest and sympathetic in his manner, and evangelical in his message. A holy man in his life, his influence was always of a salutary character. He was one of the best known men in several counties, and the love with which he was regarded was intense. His memory is cherished in the affections of all who knew him.

Hon. Friend Humphrey.—This noble layman and venerable chairman of the executive committee, who had been a member of the Board from 1828, passed to his rest March 13, 1854. He was born in Simsbury, Conn., March 8, 1787. At the age of nineteen he was con-

verted and baptized. In 1810 he removed to Albany. He was a constituent member of the First Baptist Church, afterward of the Pearl Street Church, and was several terms mayor of the city and member of the State senate. It has been truly said of him: "His liberality was universal. No improvement, no enterprise, no mission, no charity that commended itself to the wise" was refused his aid. His contributions to benevolent objects amounted to $100,000. He was a noble specimen of a man, an eminent philanthropist. The name of Friend Humphrey will never be forgotten in Albany. The stores of the city were closed during his funeral, and a profound stillness showed the love and sorrow of the citizens. The officers of the city government, with a large concourse of people, followed his body to its last resting-place, and tears fell from many eyes.

Spencer Houghton Cone, D. D.—No list of departed worthies is complete without the illustrious name of Doctor Cone. He was born in Princeton, N. J., April 30, 1785, of parents distinguished for their intellectual and moral worth. At an early age he gave evidence of remarkable mental ability, and entered the Freshman class of Princeton College at the age of twelve. On account of the serious and protracted illness of his father, he left college at the age of fourteen and gave his entire energies to the support of the family by teaching, and for financial reasons became an actor on the stage. This occupation was contrary to his tastes, and in 1812 he entered the office of the "Baltimore American," and afterward with his brother purchased and published the "Baltimore Whig." In 1813 he was married to Miss

Sally Wallace, of Philadelphia, and in November of the same year he was converted. He was baptized February 4, 1814. His talent as a speaker was soon discovered and with characteristic decision he chose the ministry as his life-work. He served two terms as chaplain of Congress, and seven years as pastor at Alexandria, Va., eighteen years at Oliver Street Church, New York, and afterward at the First Church until his death. He was a preacher of remarkable ability, and for many years was said to be the most active Baptist minister in the United States, and the most popular clergyman in America. Early in his pastorate in New York he entered heartily into the plans and work of the State Missionary Convention. He frequently served as preacher or moderator at the annual meetings, and was a member of the Board from 1825 until his death, August 28, 1855. The following testimonial justly sums up his life:

> He was known and venerated everywhere all over this broad land. In his own denomination he held every position of honor which his brethren could give him, and outside men loved to recognize his worth. He had quick perceptions, a ready address, silvery voice, impassioned eloquence, and deep toned piety; throngs attended his church and multitudes lamented his death.

William Colgate.—The annual report of 1857 records the death of three members of the Board, Alexander M. Beebee, LL. D., Deacon William Colgate, of New York, and Rev. Lewis Leonard, of Cazenovia. William Colgate, so well and widely known in connection with the various benevolent organizations of his time, was a member of the Board of the Convention from 1824 until his death, March 25, 1857,

and was a generous contributor to its funds. In financial circles he was distinguished for his great business sagacity, by which he was able to rise from comparative poverty to a position of wealth and large commercial influence; and in every walk for his piety, integrity, zeal, and wisdom in the affairs of the church of which he was a member, and in the benevolent work of the denomination. His name will be perpetuated and his influence enduring. He was the father of James B. Colgate, of Yonkers, who has been a liberal supporter of education and of church and missionary endeavor.

Lewis Leonard, D. D.—Doctor Leonard was born in Bridgewater, Mass., October 4, 1785. He was a descendant of one of the oldest families of that town and the son of pious parents. On June 24, 1806, after a season of deep concern, and for many days entertaining the conviction that he was eternally lost, past all recovery and beyond the reach of mercy, he began ardently to warn others lest they follow him to the regions of despair, and resolved to do all in his power to persuade them to escape his direful fate. In his own language he tells how he found peace:

> While I was engaged in warning a very wicked, profane man, one of our neighbors, it pleased God, as I trust, to shed abroad his love in my overflowing but seemingly vacant heart, and that faith which worketh by love, came or was already present to embrace the Lord Jesus, to appropriate his merits, to inspire hope, and to fill my soul with that joy and peace which all the proffers of this world cannot give nor its frowns and sorrows take away.

Doctor Leonard was baptized July 6, 1806, in the Baptist church of Middleborough, Mass. He soon began

to prepare for the ministry, and enjoyed the instruction of Doctor Baldwin, of Boston, while supplying a church in that city. He gathered a church at Plymouth, the landing-place of the Pilgrims, which was recognized July 12, 1809. On the same day he received ordination and continued with much acceptance and success to minister to that people until 1810. In 1812 he became pastor at Poughkeepsie, N. Y., where he labored nine years, and was pastor six years at Albany. In 1827 he accepted a call from the church in Cazenovia Village. In all of these pastorates he was loved and highly respected, while the churches he served enjoyed great prosperity. In 1835 he entered the service of the State Missionary Convention as general agent. He continued in this work ten years with great efficiency and much acceptance to the churches. In 1851–1852 he served as president of the Convention. He was intimately associated with Alfred Bennett, John Peck, Thomas Purinton, Nathaniel Kendrick, and others, in the great religious enterprises of his day. He fell asleep November 26, 1856.

Rev. Calvin Green Carpenter.—One of the men who, on account of his relation to the Missionary Convention, deserves more than a passing notice, was Rev. Calvin Green Carpenter, who was born in Fairfield, Herkimer County, N. Y., December 22, 1800. At the age of eighteen he was converted and united with the Baptist church at Whitesborough, N. Y., of which Rev. Elon Galusha was then pastor. Mr. Galusha took a great interest in this young man and encouraged him in his preparation for the gospel ministry. He was edu-

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cated at the Fairfield Academy and Hamilton Theological Seminary. His first pastorate was in Fairfield, where he was ordained February 28, 1821. He entered the service of the Missionary Convention in 1824, and was associated with Rev. Messrs. Galusha, Willey, and Lathrop, in establishing the "New York Baptist Register," and acted as agent for that paper. During the years in which he served the Convention as local and itinerant missionary, he preached in the churches at Salisbury, Norway, Whitesborough, and Little Falls. In the last-named place he organized the Baptist church in 1827, and became its settled pastor in 1831, and attended the jubilee celebration of its organization on the fiftieth anniversary in 1877. During his pastorate the church largely increased in membership, and a good and substantial house was built. He served the Convention as corresponding secretary from 1827 to 1835, and during the latter part of this period he acted as financial agent. In April, 1835, he became pastor at Ithaca, N. Y., where his labors were attended with the divine blessing. He also served the churches at Utica, Romulus, Phelps, Geneva, and Elbridge. He served the Convention as president in 1845 and 1846, and was again appointed general agent in 1849, which position he filled with great acceptance for nearly five years. He never lost his interest in the work of the Convention, and at an advanced age always expressed a desire to attend the meetings. Mr. Carpenter was twice married,—first to Laura Harkins in 1825, who died in 1834. His second wife was Nancy Munro, of Elbridge, who died in 1877. He possessed a vigorous intellect, great power of endurance, and a fine presence, was well versed in all the

questions of the day, and lived in advance of his generation. He entertained a veneration for God which was manifested in every department of his life. Although quick at repartee and fond of a good joke, no one ever heard a flippant remark from him in regard to the religion he professed, or the God in whom he believed. The last twenty years of his life was spent at his home in Phelps, where he quietly fell asleep January 19, 1893, in the ninety-third year of his age.

CHAPTER XV

THE FIFTIETH MILE-STONE

EXISTING CONDITIONS.—As our review nears the completion of a half-century of the history of the State Missionary Convention, it is fitting that we take some account of the conditions existing in the State, and their relations to the work to which this organization was pledged. The population of the State had increased from about 800,000 in 1807 to 3,500,000 in 1857. One of the important factors that had entered largely into the development of the country during this period was the construction of railroads, which largely promoted the industries of the State, and planted new cities and villages, or built up those already existing. The first railroad in the State, and the second in the United States, was opened from Albany to Schenectady in 1831. This was followed by many other projects for railroad construction, many of which never materialized. However, in 1858, thirty-seven railroads were in successful operation in the State, aggregating 2,520 miles in length. The building and operating of these new lines of traffic was the occasion for drawing the people to the towns and villages located along these lines. To supply these growing towns and villages with gospel privileges, and to build up suitable churches to meet their spiritual wants, called for increased missionary enterprise. The State Missionary Convention lent its helping hand to the small and struggling churches in these new industrial

centers at a time when such work was greatly needed and was productive of lasting good. The building of the Erie Railroad (1835–1851) was, perhaps, one of the most important factors in developing the part of the State through which it passes, bringing up many small villages into thriving cities. An examination of the statistical tables in the Appendix will show that nearly all the churches located along the lines of this railroad, between and including Dunkirk and Port Jervis, were at one time or another fostered by the Missionary Convention. What was done in this part of the State may be taken as a sample of the work in many other places where it was equally needed.

Change in Executive Officers.—The work of the Convention from 1850 to 1856 was seriously embarrassed by too frequent changes in its officials. The resignation of Jirah D. Cole, D. D., who had proved an efficient corresponding secretary, was followed by constant changes in that office. Good men were chosen, but men whose duties as pastors so absorbed their time that it was practically impossible to devote that energy and attention to the work necessary to ensure success. During these years the office was filled by Rev. Messrs. C. P. Sheldon, Henry Stanwood, Luther F. Beecher, M. G. Hodge, C. W. Hewes, and William Arthur—father of Chester A. Arthur, president of the United States.

New Requirements.—In October, 1856, Rev. John Smitzer was elected to the secretaryship. His election followed a long and earnest discussion, and the adoption of the following minute:

Resolved, That we elect a secretary who shall devote his whole time and energies to the Convention, under the direction of the Executive Committee.

During the frequent changing of secretaries the income had not been materially reduced, since collecting agents had been kept in the field, but there had of necessity been a lack of that careful supervision in the work so essential to success, and too little attention had been given to evangelizing agencies. Appropriations were sometimes made to churches without properly weighing all of the considerations pertaining to the needs of the fields, the character of the work done, or the qualifications of the men to whom the work was entrusted. Mistakes along this line are always inevitable, since infinite wisdom abides not in human minds. These mistakes are fewer than many suppose, yet watchfulness, wisdom, and prudence are always requisite in the administration of missionary organizations. Rev. John Smitzer had served the Convention as secretary from 1835 to 1842, while acting as pastor. The character of his work during that period was such as to inspire confidence in his ability to fill the office of corresponding secretary successfully.

Character of his Work.—The improvement manifested in the annual report submitted to the Board in 1857, was so apparent that Mr. Smitzer was re-elected as secretary and filled the position for twelve years. Since his work has by some been severely criticized, justice demands a fair statement of the facts and a dispassionate judgment concerning it. Now that a generation has passed since his day, and most of those who

were active participants in the affairs of the Convention are gone, we are able to estimate more accurately the value of his work. Mr. Smitzer came into office when the work was at its lowest ebb. Seven years of constant change in the administration of affairs had produced conditions that could not be remedied at once. It is to his credit that order and system were brought into the work. The annual reports issued under his supervision had never been excelled in completeness, editorial ability, or neatness of workmanship. The beginning of his administration was followed by the great financial depression of 1857–58, when business was paralyzed and money extremely scarce. That there was a sudden falling off in receipts is not singular. Then too, he was collecting agent as well as corresponding secretary. A double work was imposed upon him. In previous years able men had been employed all, or part of the time, to do this work; now a great responsibility was laid upon one willing, patient heart who, without complaint, on an annual salary of $800.00, carried this load through twelve long years. Well and faithfully was the work done by him, while the heavy burden began to appear in whitened locks, and the loss of the physical vigor which had marked his early manhood. He rests from his earthly labors and has entered upon his reward.

His Record.—John Smitzer was born in New York City, September 6, 1799, and was baptized into the Bethel Baptist Church, December 11, 1813. After graduation from the Baptist Theological Seminary, then located in New York City, he was ordained as pastor of

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the Baptist church of Bethany and Damascus, Wayne County, Pa. He was the only Baptist pastor in that section of the State, and his field of labor embraced a district thirty-eight miles east and west, and sixteen miles north and south. He occupied this field for five years, during which time he baptized 158. During his seven years pastorate at Delphi, N. Y., he baptized 173. In 1833 he removed to Eaton, N. Y., where he gathered 100 into the church. His other pastorates were Elbridge, Fayetteville, Albion, Chittenango, Manlius, and Springville, in all of which places his labors were attended with marked success, resulting in large additions. He baptized between 800 and 1,000 persons during his ministry, and there were many more who were converted under his preaching and baptized by others. Twenty-one years of service were given, part or all of the time, to the work of the State Missionary Convention as secretary, and for two years he filled the office of president. He was an active member of the Board from 1827 until compelled by infirmity to relinquish all active duties in 1868. His end came peacefully September 7, 1875. It can with truthfulness be said that he was greatly beloved and highly honored by those who knew him longest and best. His wife, a woman of remarkable mental and spiritual qualities, was Mary, daughter of Deacon Daniel Hatch, of Eaton, N. Y., of whom mention has been made in previous chapters. She lived to the age of ninety-seven, and until a short time before her death, in January, 1899, retained all her faculties to a remarkable degree. Visiting with her in October, 1898, the writer received much valuable information and many interesting facts concerning the

men who were most active in the early operations of the Hamilton Society and the State Missionary Convention.

Taking Reckoning.—The fiftieth anniversary of the Convention was held with the Bleeker Street Baptist Church, Utica, October 14, 15, 1857. A committee had been appointed the previous year, consisting of Rev. Messrs. Lewis Leonard, Calvin G. Carpenter, Whitman Metcalf, and John Smitzer, to prepare a history of the Convention for this occasion; but the death of the chairman, Doctor Leonard, had prevented the committee from accomplishing its task. Mr. Carpenter, however, gave a historic address, covering the first twenty years, which for some reason failed of publication, and is lost to us. No period in the history of the State or nation had witnessed so many wonderful changes both in the civil and religious world, and especially in the Baptist denomination. We have no exact data from which to estimate the Baptist church-membership at the time of the formation of the Lake Missionary Society in 1807. In 1792 there were in the State sixty-two churches and 3,987 members, located principally in the valley of the Hudson River. In 1812 there were 239 churches and 18,499 members; in 1857 there were 813 churches and 83,986 members, a very remarkable increase, certainly. This does not, however, indicate the real growth. Large numbers had moved on to the Western States, especially in the last decade, from 1847 to 1857. Nor did the mere growth of numbers indicate the real growth of the denominational strength. Educational institutions, missionary

societies, home and foreign, Bible and publication societies, and every modern enterprise of a benevolent character, must be taken into account. In 1807 the majority of the churches west of the Hudson had no suitable houses of worship. In 1857 few were without them. The facilities for spreading the gospel had more than kept pace with the religious developments of the age. The printing press was multiplying copies of the Scriptures and all kinds of religious literature, and cheap postage with fast mail service was carrying this literature to every part of the land. It is impossible for the average man of the present day to realize the meaning of all the mighty transformations accomplished in the first half of the nineteenth century, even though the last half has far exceeded it in the rate of progress. With regret we are obliged to admit in all candor that the zeal of the followers of Christ has not paralleled the progressive activity of the world.

The Great Revival of 1857 and 1858.—The winter of 1857–1858 was noted for a most remarkable revival of religion. This work of grace was characterized by a quiet, deep, earnest spirit of prayer, with little evangelistic effort. The movement in this country began with one man, J. C. Lonphere, who started a daily noonday prayer meeting for business men in the Fulton Street Dutch Reformed Church, New York City, September, 1857. It is a remarkable fact that this prayer meeting has continued to this day with most blessed results, and that Mr. Lamphere continued the superintendence until his death, in 1897. While the first noticeable manifes-

tation of this revival spirit grew out of this prayer meeting, the work in general was wrought by the direct agency of the Holy Spirit. Christians suddenly, without any apparent cause, found their hearts strangely and intensely moved to pray for themselves, the church, and the unsaved. Nor were their prayers unavailing. Many unconverted persons suddenly, and without any external cause, were struck under conviction for sin and led to Christ. Meetings for prayer multiplied all over the land, and so far as human agency was concerned these meetings were the chief means used of God for carrying on the work. Of course sermons were preached with greater unction and personal appeals made, but above all, prayer was the distinguishing instrumentality in this great work. The additions to Baptist churches in the State did not equal the number received in 1843, but the work as a whole was more enduring and the reaction less noticeable. The whole number added by baptism to the churches in the State was 10,193.

The Fiftieth Annual Report.—The missionaries of the Convention numbered but twenty-seven, who reported 102 stations occupied, 3,344 sermons preached, 2,160 prayer meetings, 9,064 visits, and 506 baptized. Financially, the Convention was greatly depressed. The treasury had been overdrawn at the beginning of the year to the amount of $1,700, and the entire receipts were only $5,936.34. Considering the low state of the finances and the few missionaries engaged, the results were all that could have been expected. The Convention year, 1858–1859, was begun with an exhausted treasury and unpaid debts of about $2,000.

Policy of Expansion.—Instead of retrenchment the policy of expansion was adopted, that proved to be remarkably successful. Forty-six missionaries were employed, who reported to the annual meeting in 1859, 4,856 sermons, 3,051 prayer meetings, 10,361 visits, and 423 baptisms, with an income of $9,442.10, and no debt. Retrenchment in times of financial stringency is not always the best policy. "Expect great things from God, and undertake great things for God," is as good a motto for State as for foreign missions.

Uncle John Vassar.—In the list of missionaries for six years beginning with 1858, we find the name of John E. Vassar, whose labors as a general missionary were greatly blessed. He was familiarly known as "Uncle John." The story of his life was well told by his nephew, Rev. T. E. Vassar, in a very interesting book published by the American Tract Society. He was a layman of rare tact as a soul winner, thoroughly consecrated and untiring in his zeal for the Master's work. The value of his labors is inestimable. He never sought the ministerial office, called himself only "a shepherd's dog," but many an under-shepherd could have learned valuable lessons from him, and might envy his success in winning souls to Christ. He resigned his position under the State Convention to accept an appointment from the American Tract Society to labor among the soldiers in the army during the Civil War.

A Decade of Decline.—The history of the Convention from 1859 to 1869 shows a gradual decline in interest. The work done was by no means in vain.

But the feeling began to prevail to a greater or less extent that the organization, somewhat like its secretary, was growing old, becoming enfeebled, and had outlived its usefulness. Expressions to this effect made by younger men of influence in the ministry, openly and with great frequency, began to show their natural fruitage in diminished attendance at the annual meetings and in largely diminished contributions. It is easy to talk up or talk down a cause. Words cost their author only a breath, but they are weighty things, and produce results for good or ill, far beyond the expectations of the one who gives them utterance. There was a result from this state of affairs that few at that day realized, but a result that was as inevitable as that sunset should be followed by night,—a great loss of strength in the denomination at large in the State. A careful examination of the statistics shows beyond a doubt that the progress and growth of the churches have been in proportion to their interest in the missionary work of the State as exhibited in the reports of the State Missionary Convention.

Facts for Thoughtful Consideration.—The period from 1824 to 1843 may be termed the "golden age" of the Convention. The growth of the denomination during that period was correspondingly large. In 1824 there were in the State about 39,200 members. The exact figures are not obtainable. In 1843 the membership was 97,609, an increase of 58,409; and in 1864, 89,077, a decrease of 8,532 in twenty-one years. It is not a sufficient answer to say that this diminution can be accounted for by the large migration to the

Western States, or by the losses sustained in the Civil War, while during the same years our own denomination largely increased in New Jersey, Pennsylvania, Ohio, and all other evangelical denominations in this State had been blessed with an increase in membership. Besides this, the population had maintained a steady augmentation. There is a lesson here which may well be heeded. The record of these years contains little of inspiration. There were those who stood by the cause most heroically and saved the Convention from dissolution. The venerable Secretary Smitzer struggled on amid all discouragements with unwavering faith and dauntless courage. Lest there be any misinterpretation of these statements it ought to be said that there never was a time, however dark, in the history of the Missionary Convention, when its right to existence was not fully vindicated by the character of its work or the economy or efficiency of its administration. This affirmation deserves to be written large. The results of the work done in those days of trial, as they now appear in the light of subsequent history, far exceed in value the most sanguine expectation of the workers. Many churches on the list of beneficiaries that were then struggling with serious difficulties, and sometimes taxed the patience of the Board by their repeated appeals for help, are now among the strongest in the State. It is evident that the money expended in rendering this needed assistance could not have been more wisely used, or placed where it could have secured larger returns.

Rev. D. F. Leach Appointed General Superintendent.—An effort was made in 1864 to bring about

an auxiliary relation to the Home Mission Society, and a resolution to that effect was unanimously passed; but the latter body declined the offer, and no alternative was left for the Convention but to go on trusting in God for brighter days yet to come. In 1865 the Board appointed Rev. D. F. Leach, who had for many years performed most effective service as a local and district missionary, as a general superintendent of missions, which position he filled with untiring zeal for three years. The work performed by this devoted servant of God has since borne fruit not fully appreciated at the time. He canvassed the whole State, ascertained by personal observation where work was most needed, and proved to all who cared to know the facts, that the State of New York was at once a most needy and most hopeful field for missionary effort. Some account of this man of God, who was well known to the writer as a personal friend, and to whom he is largely indebted for his own interest in State missions, may be in place here.

Rev. Daniel F. Leach was born in Corbettsville, N. Y., June 27, 1817. At the age of fifteen he was converted and soon felt called to the ministry; he also had a strong desire to become a foreign missionary. In 1838 we find him in the Hamilton Literary and Theological Institution. In May, 1840, he began preaching in Bethany, Damascus, and Jackson Summit, Pa. Revivals soon broke out under his labors, and he became, without any preconceived purpose, by force of circumstances, an itinerant evangelist along the Lackawaxen and Delaware Rivers. Long walks, often on mere footpaths, and sometimes with no path, became necessary. He was ordained at Ten Mile River, N. Y., September

10, 1840. About this time he became a missionary of the State Missionary Convention and continued on his field, with Ten Mile River as his headquarters, for four years. Following this he was pastor at Port Jervis for five years. The same zeal was manifested and the same revival spirit accompanied his labors. In Harpursville five more years were spent in pastoral labor, interspersed with revival efforts in the surrounding country. In the autumn of 1855 he became general missionary, chiefly in Delaware County, engaging in evangelistic work among the small churches through a large district. During the first two months of 1857 his report shows fifty-three sermons preached and 400 miles traveled, mostly on foot. For several years he continued this general work with marked success, but always where the need was greatest and circumstances indicated a providential call, no matter how difficult the field nor how great the personal sacrifice. In 1866 we find him traversing the State as superintendent of missions from Dunkirk and Niagara Falls on the west to Hoosick Falls on the east, and from New York City to Clayton on the St. Lawrence River. As a result of his explorations he published in the "Examiner and Chronicle" a report on the moral destitution of some localities that was appalling and to some distasteful. It is true that his report was not "rose-colored." He had a habit of describing things as he saw them, and no man knew better the situation just as it existed. Ministers well settled in comfortable pastorates, only seeing their immediate surroundings, could not believe that the State of New York could be, to the Christians in it, one of the most important mission fields in the world.

No one has ever asserted that it was the most destitute, but located at our own doors it has a claim upon our attention that is primal, and no man is fit for work abroad who has no heart to do the same work at home. Whether right or wrong, Mr. Leach believed with all his heart the facts as he saw them, and gave himself without reserve to the remedy. Never physically strong, years of incessant labor told on his strength to such a degree that a long and painful illness succeeded in 1869 and 1870. For many months he was on the verge of the grave. As a last hope of recovery he was taken to Virginia in the summer of 1870. There he soon rallied, and returning to New York in 1871 supplied two churches while still crippled with rheumatism. He returned to Virginia in the autumn, and for nearly ten years engaged as a missionary of the Home Mission Society among the colored people. During this time he reported 1,193 sermons, 1,089 baptisms, and five churches organized, besides a vast amount of work in training candidates for the ministry. In 1883 we find him again in his native State as pastor of the Newark Valley Church, which he had organized twenty-five years before. He remained with them until April, 1888, when he returned to his Southern home, where he died very suddenly September 10, 1889, on the forty-ninth anniversary of his ordination. Few men in the State ever gave a half-century of more self-sacrificing, disinterested service to the cause of Christ than did the dear brother whose life-work is here so briefly and imperfectly sketched. The half has not been told of his efficiency and consecration, even in outline. A multitude of souls won to Christ was waiting to welcome

him on the other shore, and throngs will be welcomed by him, whom he had led to the Saviour's feet.

Secretary Smitzer Retires.—In 1867 it became evident to his best friends, and to himself as well, that the time had come when Mr. Smitzer could no longer fill the office of secretary with credit to himself or profit to the cause. Indeed, this had been apparent for some time, but there was no available man who was better qualified to take his place. At the annual meeting at Poughkeepsie, in October of that year, D. G. Corey, D. D., was elected corresponding secretary. He neither accepted nor declined the office, but took time to consider the question. Pending this decision Mr. Smitzer was requested by vote of the body to act until the office should be permanently filled. This request was complied with, and he continued about ten months when he was succeeded by Rev. James French.

Pastors' Conference Organized.—The meeting at Poughkeepsie was signalized by the formation of the State Pastors' Conference, according to a resolution adopted at Troy in 1866. This organization has been of great value to the Convention as well as to the ministry, for whose benefit it was especially intended. It has greatly increased the interest of our annual gatherings, and brought together the very best talent the State affords. Its meetings occurring on the first day of the annual State gatherings, and in the same church, naturally enhance the interest of the Convention meetings. For the conception of this organization as well as many important changes in the methods of work of the Conven-

tion, and the subjects to be considered at the annual meetings, we are indebted to a report of a committee of which Dr. S. S. Cutting was chairman, made at the annual meeting at Troy, in 1866. These changes, introducing the cause of education and of the Sunday-school into our annual gatherings, have become the established order, and have been promotive of harmony, dignity, suggestiveness, and enthusiasm. The successful organization of the Pastors' Conference was due in large measure to Lyman Wright, D. D., then pastor at Newburgh, a man whose excellent spirit, persuasive voice, and good sense, made him a power in the churches he served and in the denomination at large.

CHAPTER XVI

CO-OPERATION WITH THE HOME MISSION SOCIETY

INITIAL STEPS.—We have now arrived at an important crisis in this history. Probably no one who left the meeting at Poughkeepsie, October 10, 1867, had the faintest conception of the radical change that was to occur during the coming year. The resolution adopted in 1864 to become an auxiliary of the Home Mission Society had met with such poor success that any further efforts in that direction had been abandoned as useless. But another element had been quietly but effectually working in the Board of that Society, which may be traced directly to the influence of J. S. Backus, D. D., its secretary from 1862 to 1874. He most thoroughly believed that the several State organizations should hold a similar relation to the general society that the Associations do to the State Missionary Convention. As the first step in this direction with special reference to new States, the following resolution had been adopted by the Board of the Home Mission Society in 1863.

Resolved, That we do hereby invite all State Conventions and other organizations for home mission purposes to co-operate with the Society by assisting in the collection of funds for the treasury, pointing out the most desirable fields for us to cultivate, and directing our attention to the men they deem most suitable for missionary work. In return we will, according to our best discretion and to the extent of our ability, appoint such men to occupy such fields, and when desired will cause to be sent to such organizations

duplicate copies of all our reports from our missionaries in their States or supported by their funds, designated according to Article VII. of the Constitution of this Society.

This action was taken in response to a communication from the General Association of Illinois, proposing co-operation between that body and the Society in the mission work of that State. In 1865 the Home Mission Society adopted a resolution inviting all Conventions to report their needs and statistics to the society, and to send delegates to sit in the future sessions of the body. Not until 1868 was it apparent that this desire for co-operation was really intended to include the older States like New York, but evidently this was the purpose of Doctor Backus, who gave the plan his endorsement. Consequently such relation was easily effected between the Boards of the Convention and Home Mission Society at the meeting of the former Board, April 8, 1868.

The plan adopted is published in the annual report of that year, and is as follows:

The Board of the State Convention selects a superintending and soliciting missionary for the State. He receives his appointment from the Home Mission Society and collects for their treasury. He attends the regular meetings of the Convention Board, and counsels with them in regard to appointments and fields of labor. The Convention Board designates the fields to be occupied in the State, the missionaries to be employed, what portion of their salaries should be collected on their fields, and how much should be provided from the general fund. The Home Mission Society appoints and appropriates, in accordance with the expressed wish of the Convention Board, as far as they are able. The missionaries thus appointed make duplicate reports, one for each Board. This committee of conference also recommended the appointment of the late district secretary of the Home Mission Society, west of

the Mississippi River, Rev. James French, as secretary of this Convention and superintendent of missions in this State, as the plan proposed. This recommendation was adopted, and took effect at the fourth quarterly meeting of the Board, July 14.

The newly appointed secretary was unable to enter upon his duties until some time in August. Consequently the work for that year was small, the entire income being only $2,268.11, with an indebtedness at the time of the annual meeting of about $2,000. This was, however, soon canceled, and the new order of things was entered upon with hope and courage.

Was it Wise?—Concerning the wisdom of this plan we need say but little. There is no doubt but that it was effective in this particular—it almost eliminated the authority of the Convention over its own work. It is true that the Convention Board had the nominating power, but all funds were credited to the Home Mission Society, and all missionaries were commissioned by that body. The plan was nearer an absorption than a co-operation. At that time, however, it was apparently the only thing to do, and good results followed. At the first annual meeting under this system held in Syracuse, October 14, 1868, the following resolution introduced by Dr. A. S. Patton was adopted:

Resolved, That the Board of this Convention be instructed to district the State, and at as early a day as possible engage the services of eight or more brethren adapted to the work of resuscitating our feeble churches and aiding in the evangelizing of the State of New York.

District Missionaries Appointed.—In pursuance of these instructions the Board, early in the year 1869,

appointed the following brethren as district missionaries: Charles A. Fox, E. F. Crane, I. W. Emery, George Fisher, J. B. Smith, W. Hildreth, and C. W. Brooks. Of these, only Brethren Fox, Fisher, and Brooks did any general work on the fields assigned them, and only the last two continued in the work for any considerable length of time. The plan, however, was a good one, and in former years had proved an effective agency in evangelizing destitute fields and assisting the dependent churches. That it was not more effective was not the fault of the plan, but because the plan was not effectively worked. The effort was made at first to economize, by locating these missionaries with some church, and thus securing a portion of their salary, or failing in that by confining their labors to a particular Association pledged to pay the larger part of their salary. Neither of these plans met the ideas of the missionaries themselves as to the purpose of the work to be done. The new secretary was not fully acquainted with the wants and character of the field when he undertook the directing of the work; and while there was no friction or unpleasantness of any sort between him and the district missionaries, the most of them were soon located with churches, and in a short time but one of them undertook any work of a general character. After a little more than a year his time was largely occupied with a single church.

Advantage of Co-operation.—The secretary, Rev. James French, having lost his health, was succeeded in 1871 by Rev. M. G. Clarke, who continued in that relation until the plan of co-operation was abandoned in

1874. There were two points of decided advantage gained during this period of co-operation. (1) A great gain to the Home Mission Society. The motto, "North America for Christ," was kept well to the front, and made the rallying cry all along the lines. Every plea for the work of the Convention was at the same time a plea for the general work of the Home Mission Society, and usually the latter was in the foreground. There was no intention of belittling the State work, much less of ignoring it, but the secretary and district missionaries were always recognized as representatives of the larger body. Home mission literature was circulated, and home mission themes were discussed. By this means the income of the Society was largely increased, not only for the time being, but the people were educated concerning its work and wants. The effect of this was felt long after the plan of co-operation had ceased. In one case, as an illustration, the writer secured an annual pledge of $100 for the Freedmen's department which was paid regularly for many years thereafter. (2) While the advantage to the Convention was not so apparent, yet it bridged a chasm between the old and new order of things. New methods of conducting the annual meetings were adopted, which were a great improvement; new interests were introduced. The interests of education and of the Sunday-school received their full share of attention, and were accorded a regular place on the programme.

A Better Organization.—A very desirable change in the plan of the organization was now adopted. From 1825 to 1868, at each meeting a moderator and two

clerks were elected. The president only presided over the meetings of the Board, and not over the annual meetings of the Convention. This anomalous custom was dispensed with, and the president became the presiding officer on all occasions. The recording secretary kept the records of the annual meetings as well as those of the Board, calling to his aid such assistance as he might need. This latter office was ably filled for twenty years, from 1874 to 1894, by Deacon Samuel T. Hillman, of New York. The chief advantage, however, was seen in the new elements that had been introduced into the working force of the Convention. Old prejudices were dead or forgotten, and when the Convention was obliged to begin again on an independent basis, a clear field and an open door were before the workers.

The State Work Overshadowed.—Few items of interest demand record for the five years of co-operation. There were great questions before the Home Mission Society, of changes in administration, that obscured for the time State missionary interests. The State work moved on with little to mar it and little to excite special attention. Not for many years had there been in the State of New York greater harmony, sympathy, and co-operation among Baptists than existed during this period. While there were no very large ingatherings as the result of missionary labor, many churches became self-supporting that for many years had been beneficiaries. On the whole there was much to commend, much cause for gratitude, and little occasion for adverse criticism.

INTERESTING INCIDENTS.—At the annual meeting held at Ithaca, October 11, 12, 1871, the following letter from Rev. D. L. Brayton, the veteran and highly esteemed missionary for more than forty years in Burma, was received :

BELOVED BRETHREN : I have been indulging the hope that I should be able to meet with you on this interesting occasion, but as circumstances forbid my enjoying that pleasure I cannot refrain from sending you a line to express my gratitude for what I owe to the New York Baptist State Convention. Some forty-three years ago I was an apprentice at the shoemaking business at Lansingburgh, N. Y. Being alone one day in the front shop, and on arising to take something from the counter, glancing my eye over the "New York Baptist Register," I saw "The Report of the State Convention." Commenced reading, and my interest increased as it detailed the condition of our country and the world. After stating the necessity for more laborers to enter the field, the question was asked, "Who will go?" I seemed to hear a voice as distinct as though spoken by man, "*You* must be one." My heart said, "Amen ; here am I, send me." From that hour I resolved to devote my life to the work of publishing salvation. I have tried, by the grace of God, to fulfill that vow. Though I have in many, many things come short, yet for a third of a century it has been my unspeakable privilege to be a laborer in that most interesting field, the Karen mission, and I hope soon to be back there and end my days among the people to whose service I consecrated my life. You are aware that a special effort is now being made to establish among that people a collegiate institution. We need your prayers and co-operation that it may prove a success. May the Lord abundantly bless you in your deliberations, and give you great success in your labors. Send out your reports full of truth and fire of Christian love. Your fellow-laborer for Jesus and his cause.

D. L. BRAYTON.

BOSTON, OCTOBER 6, 187

This letter and the presence of Rev. Cephas Bennett,

another missionary to Burma, highly esteemed, added greatly to the interest of the occasion.

Cook Academy.—The crowning interest of the meeting was reached after papers had been read by Prof. J. H. Gilmore, of the University of Rochester, on "The Place of Academies in the Educational System of our State"; by Prof. N. L. Andrews, of Madison University, on "The Necessity of Baptist Academies for the General Education of our Youth"; and by S. S. Cutting, D. D., secretary of the Educational Commission, on "The Plan for Establishing Academies in the State." The following report was presented by Rev. J. B. Smith, chairman of a committee appointed to consider the proposition of Elbert W. Cook, Esq., of Havana, N. Y., to give to the Baptists of the State a building and grounds for an academy.

The committee having in charge the establishment of a first-class academy, in connection with the munificent proposition of Bro. E. W. Cook, of Havana, N. Y., beg leave to present the following memorial: On the proposition of Bro. E. W. Cook, presented to the educational meeting last year at Homer, and by that meeting *cordially and unanimously accepted*, a committee was appointed by whom a meeting was called of the friends of education in the State, at Havana, December 1, 1870. This meeting was well attended and ably addressed by Drs. M. B. Anderson, J. H. Raymond, S. S. Cutting, and others, and a permanent committee of fifteen was appointed to have in charge the movement for an academy, which Brother Cook's proposition had inaugurated, and of which it was to form the basis. This committee has thoroughly examined the buildings and grounds, and has carefully estimated the expense of putting them in order, and also the expense of sustaining such a school as is projected. They have taken steps toward securing a charter, and have devised

COOK ACADEMY AT MONTOUR FALLS.

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plans for the internal working of such an institution, including the methods and means of instruction, and have somewhat canvassed the general ground preparatory to decisive action ; but they have been delaying that action for developments which might be made in connection with the general movement in reference to academies in the State. We are now permitted to present a more munificent offer than heretofore made. Brother Cook offers to give the denomination the buildings and ten or fifteen acres of land, formerly belonging to the "People's College" at Havana, guaranteeing thereto a *good* and *sufficient title* and *one-fourth* of whatever funds may be raised for endowment, fitting, and furnishing the buildings and improving the grounds, the least sum designated for such purpose by the committee being $75,000, and the sum desirable not less than $100,000. The proportion of the funds contributed by Brother Cook is to be devoted, as far as required, to the improvements in and about the buildings. This proposition puts the buildings in running order, with the nucleus of a library and apparatus, so that all of the funds contributed (including those in the immediate vicinity) will go directly into the interest-bearing endowments.

In building a house of worship for the Baptist church at Havana, in which work he is now engaged, he has had in view the religious wants of the academy, and should the denomination assist in making this academy what it is designed to be, he signifies that his propositions now made do not cover all that he designs with reference to it hereafter. It is thus by opening the heart and hand of Brother Cook at the time when the need of such an institution is felt more fully than ever before (and in this locality as much or more than any other) that Providence seems to have opened the way for us to engage in this work, and it would seem that we were almost fighting against Providence were we not to take up this enterprise and carry it to a successful completion.

The Convention appointed the following permanent committee on Havana Academy, which became the Board of Trustees on receiving the charter: Rev. Messrs. G. A. Starkweather, C. P. Sheldon, S. S. Cut-

ting, J. B. Smith, C. J. Shrimpton, M. W. Holmes; Professors J. H. Gilmore, N. L. Andrews, D. R. Ford, Truman J. Backus, Hon. S. S. Root, and Messrs. M. T. Broderick, E. W. Cook, J. M. Jackson, and A. J. Fox. The institution was named for its founder, Cook Academy, and was opened in September, 1873. It may be truly said that Cook Academy is in a special and very important sense the property of the Baptists of the State of New York, and thus far it has worthily fulfilled the object of its founder. As an interesting fact, it may be stated here that the grace of God was signally manifested in the conversion of Mr. Cook from a life of infidelity, when he was well advanced in years. He no sooner came to know Christ as the Son of God, and his precious Saviour, than he devoted himself and all that he had most whole-heartedly to his service. The substantial brick house of worship of the Baptist church at Havana, now Montour Falls, and the large academy building are the monuments in that village that best perpetuate Mr. Cook's memory.

Co-operation Interrupted.—The first interruption to the harmony existing between the Convention and the Home Mission Society, appeared July 9, 1874, when at the meeting of the Board of that Society, the following communication was ordered sent to the Board of the Convention:

American Baptist Home Mission Rooms,
150 Nassau Street, New York.

To the Board of the New York Baptist State Convention:

Dear Brethren: The Executive Board of the American Baptist Home Mission Society, at a meeting held July 9, 1874, adopted the following resolution:

Resolved, That the Corresponding Secretary be, and he is hereby authorized and directed to give, without any unnecessary delay, due notice to the proper officers of the New York Baptist State Missionary Convention that this society will, on and after the first day of October, 1874, withdraw from all arrangements now existing under what has been known as co-operation.

Hoping that this action may result in great good to us both, and in no way lessen the interest in the great work of home missions, I am Yours fraternally,

E. E. L. TAYLOR, *Cor. Sec.*

A special meeting of the Convention Board was held in Albany, July 21, when the following resolutions were adopted:

Resolved, That we receive with regret the notice of the Executive Board of the American Baptist Home Mission Society, terminating our co-operative relations, believing as we do, that if co-operation had been cordially and harmoniously continued, great good would have resulted to our common cause.

Resolved, That the Board of the State Convention can take no action as to the actual dissolving of its relations with the American Baptist Home Mission Society, but will refer it to the meeting of the State Convention, to be held at Hornellsville, the last week in October next.

Resolved, That we hold the American Baptist Home Mission Society responsible for the payment of the missionaries of the New York State Convention, so far as commissioned by the Home Mission Society, on a basis of Article V., page 4, of the "New York Baptist Annual," 1874.

Resolved, That a special committee of seven be appointed with the corresponding secretary to adjust the financial relations of the Convention with the American Baptist Home Mission Society, and report at the next meeting of the Convention.

Resolved, That a special committee of eleven be appointed with the corresponding secretary to report at the next annual meeting to be held, at Hornellsville, in October, a plan of State work for New York.

Brethren A. C. Osborn, C. P. Sheldon, C. De W. Bridgeman, S. G. Smith, D. G. Corey, and S. T. Hilman were appointed the Committee provided for by the fourth resolution; and Brethren M. B. Anderson, D. Van Alstine, Lyman Wright, Edward Bright, D. G. Corey, N. L. Andrews, A. C. Osborn, Galusha Anderson, C. P. Sheldon, S. G. Smith, and L. M. S. Haynes were appointed on the committee provided for by the fifth resolution.

The closing paragraph of the report of the Board which was presented at the annual meeting in Hornellsville, October, 1874, is so pertinent and so completely represents the facts and the sentiments of its members that it is here inserted. After showing by the reports of the Home Mission Society that in the years 1868–1869 to 1873–1874 there had been raised in the State of New York for its treasury $348,164.42, and according to the agreement New York was entitled to two-fifths of that sum, viz: $139,123.76, or an average of $23,187.29 each year, whereas the average amount expended in the State was less than $15,000, inclusive of the expenses of printing the "Annual" and the salary of the corresponding secretary, who was *ex officio* collecting agent for the Home Mission Society, the following is added:

> But, however efficient and economical the plan of co-operation in home mission work, the society projecting and inviting it has thought best to bring it to an end, and the New York State Convention, just as the machinery began to work smoothly and the power of it to be felt and observed in every part of the State, is left with all the work upon its hands—with responsibilities perfectly overwhelming—to start anew and, if possible, so to organize and work that the great cause shall not seriously suffer. New York, as a missionary field, was never more inviting than to-day.

Our Sabbath-schools need constant and organized attention. Our educational work and our church life must have State sympathy and carefully combined labor. We have the resources if they are properly developed. The churches have been gradually coming to feel that they must begin their evangelizing work at their own doors. That, we believe, is the Saviour's order no less to-day than when he ascended up on high. Distance may lend enchantment in missionary work, as in other departments of life ; but the churches must not lose sight of the great facts. Let the State of New York be properly cultivated for Christ by the Baptists, and they will have power to go into all the world for Christ and souls. The Board in resigning their trust, may be permitted to give a word of caution and encouragement. Let us fall into no spirit of complaining, be drawn into no entanglements, never be drifted for one moment from the great work of filling the Empire State with living, spiritual New Testament churches. Our times demand it, our country demands it, our risen, reigning Lord demands it, and if true to our sacred trusts he will give us the honor and glory of its achievement. On behalf of the Board,

M. G. Clarke, *Corresponding Secretary.*

Plan of Reorganization.—The report of the Board for that year was full of encouragement so far as concerned the work accomplished. At the annual meeting of the Convention at Hornellsville, the special Committee of Eleven on The Plan of Work, reported a revised constitution, which is practically the one now in operation. Edward Bright, D. D., was chosen president. Rev. Miner G. Clarke, who had so efficiently served the Convention as corresponding secretary for three and one-half years, tendered his resignation, being obliged to retire from the service on account of injuries received from an accident and for other reasons. Suitable resolutions in appreciation of the valuable services rendered by Mr. Clarke were adopted. Rev. L. M. S. Haynes

was elected as his successor but declined the honor, and Rev. Dr. Bright, the newly elected president, discharged the duties of the office until the election of Rev. H. F. Lane in 1877.

Revised Constitution

Adopted Oct. 28, 1874.

Article 1. Delegates annually chosen by the Baptist Churches and Associations of the State of New York, together with those persons who have heretofore been constituted Life Directors, and Life or Honorary Members, shall constitute this Society; to be known as the "Baptist Missionary Convention of the State of New York."

Art. 2. The objects of this Convention shall be as follows:

1. To promote the preaching of the gospel, and the establishment and maintenance of Baptist churches in the State of New York.
2. To encourage the common educational interests of the denomination within the State.
3. The general care and encouragement of denominational Sunday-school work.
4. To promote denominational acquaintance, fellowship, and growth.

Art. 3. This Convention shall meet annually on the fourth Wednesday in October, or at such other time as the Convention may formally direct; provided, that the President shall have power, upon the written request of not less than seven members, to alter the time and place of an annual meeting.

Art. 4. Any church contributing to the funds of this Convention may appoint one delegate; and every Association shall be entitled to one delegate for every four churches included in it, a part of which delegates shall be laymen. The delegates from the Association shall present to this Convention at its annual meeting a brief written report giving the statistics of missionary work, and any other facts within their respective limits requiring the action of the Convention, together with a copy of their printed minutes.

Art. 5. The officers of this Convention shall be a President, two Vice-Presidents, a Corresponding Secretary, a Treasurer and

a Recording Secretary, who shall be elected annually ; there shall be likewise thirty Directors, one-third of whom, after the first election, shall be elected annually. All of these officers and Directors shall be members in good standing of regular Baptist churches. All elections shall be by ballot. These officers and Directors shall constitute a Board of Managers for the Convention, of which the President shall be, *ex officio*, the Chairman, and the Corresponding Secretary the Clerk. At the first election of Directors they shall be elected in classes for one, two, and three years. One-third, at least, of the Directors shall always be laymen. One-third of the Board of Managers shall be a quorum. The Board shall have power to fix the salary of the Corresponding Secretary, and to fill all vacancies occurring in its body, by appointments to hold until the next meeting of the Convention.

ART. 6. Immediately after the adjournment of the Convention the Board shall meet and appoint an Executive Committee of seven, who shall have charge of the missionary work, appoint and commission all missionaries, appropriate all moneys, instruct and co-operate with the Corresponding Secretary in all the work of the Convention.

The Executive Committee shall appoint, outside of their own number, two committees of three members each, one on education and the other on Sunday-schools. It shall be the duty of these committees to collect and present, from time to time, to the Executive Committee, such facts as will subserve these important interests ; and generally to co-operate with the Executive Committee in stimulating and strengthening our educational institutions and Sunday-schools.

ART. 7. This Convention shall have power, at any annual meeting, to alter or amend this Constitution, by a three-fourths vote of the members present ; provided, notice of the proposed change shall have been given at the previous annual meeting, and shall have been printed in the minutes ; or, provided the proposed change be unanimously requested by the Board.

BY-LAWS.

1. Appropriations for missionary service shall be made to missionaries, and not to churches.

2. In the annual meetings of the Convention, at least one session shall be given to each of the two causes of Education and Sunday-schools; and at least two sessions, not including an annual sermon, to the mission work and other ordinary business of the body.

3. No objects other than those provided for by the Constitution shall be presented at the annual meetings, unless by the unanimous consent of the Convention.

4. The proceedings of the Convention shall be regulated by the ordinary rules governing deliberative assemblies.

5. The President shall nominate all committees unless otherwise ordered by the Convention.

6. There shall be the following committees:

(1) On Arrangements for the present session.
(2) On Arrangements for the next session.
(3) To nominate Officers and Directors.
(4) On communications from Associations.
(5) To prepare a list of Officers, Members, and Delegates present.
(6) On Obituaries.

7. The minutes shall be read and approved before the rising of the Convention.

Rev. Miner G. Clarke.—Mr. Clarke, who had served as secretary of the State Missionary Convention from 1870 to 1874, was born in Woodstock, Conn., December 9, 1809, and was a descendant of Rev. John Clarke, who founded the first Baptist church of Newport, R. I. He graduated at Newton in 1837; was pastor at Suffield, Conn.; Grafton, Mass.; Norwich, Conn.; Springfield, Mass.; Williamsburg, Borough of Brooklyn, N. Y.; and for five years of the Tabernacle Church, Philadelphia. In 1856 he moved to Indianapolis, where he established a Baptist paper called "The Witness," which he conducted with admirable skill for six years. For a time he was financial secretary of Chicago University.

His last public service was as secretary of the State Missionary Convention, which position he filled with great acceptance and ability. Several church edifices attest his skill as a builder, and he is remembered as an eloquent preacher and as a sympathetic and wise pastor. He died at Geneva, Ill., September 18, 1881.

Clesson P. Sheldon, D. D.—This faithful servant of God was born at Bernardstown, Mass., May 9, 1813. He was converted and baptized in Pitcher, N. Y., May 9, 1831. He took a partial course at Hamilton, but on account of weakness of the eyes was obliged to discontinue his studies. He was ordained at Whitesborough, October 21, 1836, where he remained seven years. He then completed his course and graduated in 1846. He served as pastor of the church at Hamilton (twice), at Buffalo, and at Troy, N. Y. In the last place his pastorate continued nearly twenty years. In 1875 he entered the service of the American Baptist Home Mission Society as district secretary for New York and Northern New Jersey, in which relation he continued until his death. His name first appears on the records of the Convention as clerk in 1846. In 1849 he preached the annual sermon. In 1850 he was elected corresponding secretary, in which office he served one year. He was elected president in 1858 and 1859; moderator, 1861 and 1868; president again from 1867 to 1871 inclusive. He was a good preacher, faithful pastor, and always an affable Christian gentleman. He died in Troy, N. Y., October 25, 1888.

CHAPTER XVII

THE CONVENTION REORGANIZED

BEGINNING EMPTY-HANDED.—The new plan of work included, among other things, the selection of seven members of the Board as an Executive Committee. For convenience this committee is composed of members living in or near the city of New York, and to it is entrusted the oversight and direction of all the work of the Convention during the year. This plan has been more effective than any other yet devised. When the first executive committee entered upon its new duties in October, 1875, there were no corresponding secretary, no missionaries, and no money in the treasury. The Home Mission Society paid the missionaries who had been employed under the co-operation plan for the unexpired time of their commission, but beyond that there was no provision for the future. Dr. Bright, the president, as has already been stated, acted as corresponding secretary and treasurer, thus filling, without compensation, the three important offices. In the "Examiner" he had a powerful agency over which he had full control, and which he effectively used.

LOYAL HELPERS.—There were many of the leading men in the denomination who loyally supported the new administration in the work of reorganization and whose influence helped to make it a success. Their names deserve a more extended notice than our space will

allow. Among those whose influence was especially helpful may be mentioned Ebenezer Dodge, D. D., president of Madison University, who served the Convention as president in 1873–1874, when the co-operation with the Home Mission Society was dissolved, and Martin B. Anderson, LL. D., president of the University of Rochester, whose addresses at the annual meetings were always an inspiration. They were great men, worthy of any age, and any cause was strengthened by their support. On one occasion, while making a plea on behalf of the small and dependent churches, Dr. Anderson illustrated his appeal with an incident from his own experience. When a lad he was accustomed to accompany his mother to a small Baptist church in the country, which was too poor to sustain a regular pastor, often dependent on missionaries for preaching, and often without a minister. It was then that the seeds of truth were planted in his young heart, which by the grace of God bore rich fruit in his maturer years, leading him to Christ and into a Baptist church.

Among the pastors who rallied to the support of the Missionary Convention were D. G. Corey, D. D., of Utica, forty years a member of the Board, Rev. Messrs. George Fisher, J. T. Seeley, J. B. Smith, D. D., A. Coit, D. D., R. S. MacArthur, D. D., of the Calvary Church, New York, whose voice was never more eloquent than on the platform of the Convention, and whose warm heart toward the cause drew Dr. Bright to join the Calvary Church. And what shall we say of Drs. H. M. Sanders, Robert B. Hull, John Humpstone, and other New York pastors, whose co-operation in the work was so helpful and who are equally worthy of honorable

mention? We must not overlook the laymen. We cannot forget the generous aid of such men as John H. Deane, whose munificent contributions in the days of great financial stringency helped so largely toward the relief of the overdrawn treasury. There were many others whose labors and beneficence made the successes of those years possible. Mention should be made of Messrs. J. C. Overhiser, James Pyle, H. A. Deland, P. C. Daniels, J. S. Squires, E. A. Fish, O. F. Knapp, J. H. Burr, H. S. Day, A. J. Fox, and Curtis Pettit.

District Missionaries.—In April, 1875, Rev. S. J. Douglass was appointed district missionary for the southeastern district, and Rev. C. W. Brooks was reappointed for the western. They were allowed the largest possible liberty as to their methods of work. Everything that conduced to the advancement of the cause for which the Convention existed was considered their legitimate work. They were evangelists, collecting agents, and district secretaries, all in one, besides having a general care for the pastorless and dependent churches, so far as strength and time would permit. Mr. Douglass retired from the field at the end of his first year, and Rev. J. B. Van Housen succeeded him on the same district for one year, but Mr. Brooks continues in the service until this day. Of the work of these men, and others of this class, we shall have occasion to speak later.

Seventieth Anniversary.—The seventieth annual meeting of the State Missionary Convention, held with the First Church of Troy, October 24 and 25, 1877,

S. G. HILLMAN
GEORGE FISHER.
See Pages 230, 244, 249.

HORACE WATERS.
H. S. DAY.
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was of more than ordinary interest. The treasurer's report showed a deficit of $4,835.99; of this sum $3,798.86 had been carried over from the previous year. There had been a decided enlargement in the working force of the Convention, but not a corresponding enlargement of the receipts. A special effort was made on Wednesday afternoon to raise the sum. The hour was propitious. The addresses following the annual report by Rev. S. H. Greene, of Cazenovia, and Rev. F. R. Morse, of Albany, had been in the happiest vein and prepared the way for the soul-stirring appeal of Rev. H. M. Sanders, of Yonkers, in the afternoon. Near the close of Dr. Sanders' address he recalled the fact that there was a debt of $4,835.99 resting on the Convention. Of this amount about $3,000 was due the missionaries, who were suffering for the want of it. He said: "It ought to be paid, and paid now, and if the remainder could be raised on the spot he was authorized to say that one thousand dollars would be paid by the Yonkers Church." Acting upon the proposition of Dr. Sanders, an hour was spent in taking pledges from those present and the churches they represented, when Rev. S. H. Greene, of Cazenovia, presented a gold watch and chain as a gift to the Convention from a sister in his church, with telling effect, and Rev. G. C. Baldwin moved that the brethren buy the watch and return it to the donor, and that the contribution in the evening be devoted to this purpose. On Thursday morning it was announced that $138.50 had been given to purchase the articles, and they were returned to the donor. Before adjournment the entire indebtedness was provided for.

New Corresponding Secretary.—At this meeting the proposition made by the Executive Committee that a corresponding secretary be appointed was approved. Subsequently Rev. Henry Fayette Lane was called from his pastorate at Malone to that office, which he filled with ability for two years. Mr. Lane while pastor had shown great interest in the work of the Convention, and had rendered valuable service as a member of the Board. He was a clear thinker, an able preacher, and gave to the work during his term of service his very best efforts. Never physically strong he felt constrained to relinquish his arduous duties and return to the pastorate to which he considered himself more especially called, and which was more congenial to his tastes. Mr. Lane was born in East Abington, Mass., in 1825, and died in Medfield, Mass., May 9, 1897. His pastorates were New London and Portsmouth, N. H.; Stoughton Street, Boston; Lawrence; Kingston; Pleasant Street, Worcester, Mass.; and Malone, N. Y. He was chaplain in the army 1863–1864. His record in the ministry was creditable to himself and profitable to the churches he served.

Seven Successful Years.—As a successor to Mr. Lane, Mr. John B. Calvert was chosen and entered upon his duties at the close of the annual meeting in Rochester, in 1879. Although he had only in May completed his theological studies, Mr. Calvert was peculiarly fitted for this position. His boyhood and early manhood were spent in Cortland, his college life in the city of Rochester, and his seminary days in New York, giving him a wide acquaintance with

the churches and pastors in three sections of the State. During the last two years of his seminary course he had supplied the First Church at Graniteville, Staten Island, which had been without preaching for a year, as it could not raise sufficient funds to support a pastor, and thus his sympathy and interest had been aroused in behalf of the smaller churches and a practical knowledge had been gained of their needs. He administered the duties of the office until October, 1886, or a period of seven years, the last five of which he was also associated with Dr. MacArthur as assistant pastor of the Calvary Church, New York, and the last two of which he also acted as treasurer of the Convention. During the five years he served as secretary, under the presidency of Dr. Bright, the missionaries increased from sixty-one to ninety, and the receipts from $9,082.06 to $14,059.41, and the Convention years were closed without a debt. All details were entrusted to the secretary, and system and order were at once introduced into the work. The debts on several churches were raised, and others were encouraged in building, through the secretary's personal efforts, and the way prepared for the Church Building Department, which was afterward organized. When the Convention reorganized, all of the forty-three Associations did not cooperate with it, but one by one they came into line. During this period five Associations not heretofore working in harmony with the Convention came into line, contributions were received from churches in Associations which continued to do their own work, and a new spirit of harmony and enthusiasm everywhere prevailed. The writer was in frequent correspondence

with Secretary Calvert during these years, and can bear testimony to the accuracy, fidelity, and sympathetic manner in which he discharged the burdensome duties of his office. The position of the Convention before the denomination at large and the New York City churches in particular was advanced, and new character given to the work. Against the wishes of the Convention Mr. Calvert resigned the office of secretary at the annual meeting at Poughkeepsie, in 1886, and Rev. H. W. Barnes, who was widely esteemed and had served with great acceptance as general missionary, was elected as his successor. The Convention insisted upon Mr. Calvert accepting the presidency, and despite his earnest protest he was elected to that office. President Calvert and Secretary Barnes have both continued in office until the present time (1900). It will be seen that in a period of twenty-five years the office of secretary has been filled by only three men. In the same period, with the exception of one year's service each, by J. F. Elder, D. D., and by R. S. MacArthur, D. D., two men have filled the presidency. Changes are not always improvements, and although each of these men was probably more conscious of his own imperfections than any of his possible critics could be, yet it is a cause for profound gratitude that these important offices have been filled by men of so marked ability, and that by long continuance in these positions they have been able to add with each year's service the wealth of ripened experience. As a proof of the value of this policy we only need to call attention to the marvelous growth of the work in the last quarter of a century.

Edward Bright

ADMINISTRATION OF DOCTOR BRIGHT.—The administration of Doctor Bright began at a most critical time in the history of the Convention. He gave to the work the great executive ability that distinguished him as manager and editor of a great newspaper, and which enabled him to direct the affairs of the Convention with admirable skill and effectiveness. As a presiding officer he had no superior. Each year the annual meetings increased in interest and attendance. A wide range of topics was discussed without the appearance of such a "cut and dried" programme as allows for nothing spontaneous and elastic; there was a careful and painstaking preparation in advance, a wise selection of subjects and of men qualified to discuss them, which gave a freshness and vigor rarely found in State meetings. For this feature, which has since characterized our State anniversaries, we are largely indebted to Doctor Bright. He seldom made an address at the annual meetings, though abundantly qualified to do so. At Cortland, however, in October, 1880, he gave a short address, which, for its historic reminiscences, is reproduced here:

A NOTABLE ADDRESS ON A HISTORIC SPOT.

Were it not for the place where we meet and the associations it awakens, I would not ask the Convention to listen to anything I might say at this time; but the church which welcomes us here was organized in 1801, with sixteen members, and it was the first church of any Christian denomination organized in Cortland County. Its first house of worship stood within the old township of Homer, near the turn of the road between what was then Cortlandville and Homer Village, and was as plain a structure as could be made of beams and boards. Its first pastor was Alfred Bennett, of blessed memory. I am told that the house never had a furnace or stove in it. In those days they put the stove in the

pulpit, and it kept the whole house warm too. That plain old house was a memorable place up to 1827, when the Homer Village Church was organized, of which Alfred Bennett became the pastor, and the church of Cortlandville put up a new house of worship on the site where we now meet, but a very different thing it was from the spacious and beautiful house where we now are. That old house of the church of 1801 was the center of great and wonderful revivals, such revivals as we see fewer of nowadays than we could wish to see. Not less than five churches were the children of the good mother church. In 1802 the mother church had eighteen members, and it was then that delegates were appointed to seek admission into the Otsego Association, which was to meet at Springfield, Otsego County, seventy miles distant, through ways not infrequently indicated by marked trees. The first Baptist church organized west of the Hudson River was in 1792 at this same Springfield, and in 1795 the Otsego Association was organized, with thirteen churches and five ministers. But in 1802, when the Homer Church sought admission to it, its churches were forty-two and its ministers nine. Even then, with this rapid growth, there were only eighty-six of our churches in the whole State of New York, and these eighty-six churches could not have had more than 5,000 members. But in 1817 the number of churches was 310, with 28,000 members. Now, in 1880, the number of churches can hardly be less than 875, with 115,000 members; and here let it be noted, with thanksgiving, that in 1802 the population of the State of New York was about 650,000, and that it is now fully 5,000,000, an increase of seven and one-half-fold in seventy-eight years. But our denomination in the same years has increased twenty-three-fold, or more than three times faster than the population, and in the decade ending with 1880, the growth of our denomination in the State has been more rapid than that of the population. The growth of our resources, both physical and moral, has more than kept pace with the increase of our numbers. Why such growth? I cannot but believe that it has been very largely due to the character of the first and second generations of our pioneer Baptist ministers. Most of the first generation died early in this century, and few of them lived later than 1825. But how shall we estimate the debt we of this genera-

tion owe to such ministers of the Lord Jesus as Joseph Cornell, Ashbel Hosmer, William Furman, Salmon Morton, Obed Warren, David Irish, Emory Osgood, John Lawton, Joel Butler, Sylvanus Haynes, Ora Butler, Lemuel Covell, and Jonathan Ferris; and to such laymen as Squire Manro, Jonathan Olmsted, Samuel Payne, Ebenezer Wakely, and John Keep? These were noble men of the first generation of Baptist pioneers, and before they had entered into rest another generation, on whom their mantle had fallen, took up their work and bore their responsibilities. They included such ministers as Alfred Bennett, Nathaniel Kendrick, Daniel Hascall, John Peck, Caleb Douglass, John Blodgett, Lewis Leonard, Cornelius P. Wyckoff, Elon Galusha, John Smitzer, Bartholomew T. Welch, Spencer H. Cone, Oliver C. Comstock, and Elisha Tucker; and such laymen as William Colgate, Friend Humphrey, Alexander M. Beebee, Seneca B. Burchard, Asa Bennett, Oren Sage, and William Cobb. The influence of these men was felt over all the State, and the springs of all our growth were in what they were and did. What were they? In 1817 we had but three ministers west of the Hudson who had graduated from any college. But, as a whole, our pioneers were mighty in the Scriptures and well-nigh boundless in their devotion to Christ and his truth. They often held meetings in log houses, in barns, and in woods. They went everywhere, like "flaming heralds," as one of the old chronicles expresses it, declaring the "unsearchable riches." Every one of them who was a pastor gave a part of every year to itinerating missionary service, feeling his way through great forests by marked trees and fording streams on foot. They were Pauline in their devotion and in their doctrine. Their zeal for a godly walk did not quench their ardor for soundness in the faith. One of their most coveted exercises, when a few of them met together, was to listen to each other's Christian experiences, and one of the earliest things they did was to guard the Otsego Association from receiving either ministers or churches that were not sound in both practice and belief. It seems never to have entered the heads of those brave and God-fearing men that Christ could be honored or his cause blessed by diluting the truth, or by trying to make any church more liberal than the New Testament. But these men knew how to discern the signs of

coming events and obligations and to make ready for them. In 1807 they formed the Hamilton Missionary Society, and its field was wider than the State. In 1812 Mrs. Betsy Payne and Mrs. Freedom Olmsted attended the annual meeting of the society as delegates from what was called the Hamilton Female Missionary Society, and carried with them twenty yards of fulled cloth as their society's contribution to the larger treasury. This was the first Woman's Baptist Missionary Society known west of the Hudson, but it soon became the mother of a large number of like societies over all the State. In 1814 Rev. John M. Peck attended the annual meeting of the Hamilton Society as the representative of Luther Rice, and the society took immediate measures to awaken a spirited co-operation in the work of foreign missions. In the same year the necessity of a religious paper, devoted largely to religious views, was felt, and a quarterly paper, called "The Vehicle," was set agoing, which was subsequently merged in the "New York Baptist Register." In 1817 the New York State Baptist Education Society was organized, and in 1820 the Hamilton Literary and Theological Institution was started upon its beneficent career. In 1821, prompted by the Hudson River Association, the State Missionary Convention was organized at Mentz, near Auburn, and in 1825 the long-desired union was effected by merging the Hamilton Missionary Society and the State Convention. What this State Convention, dating back by this union to the year 1807, has done will appear from what is to follow in this meeting. Paul loved to call the roll of the great and good worthies of the earlier generations. I could do no less in this place and amidst the associations here awakened than to follow his illustrious example. I leave the lessons of this brief review with men abundantly capable of applying them to their own hearts and consciences. May the day never come in the history of New York Baptists when they shall cease to recall and revere the names of the first and second generations of the Baptist pioneers of the great Empire State.

During the administration of Doctor Bright, the Convention maintained a constant and healthful growth in all departments. It came to possess a strength and dignity

that silenced criticism and won the respect of the denomination in the State, and its methods became a pattern for other States. The "Annual," under the able hand of Secretary Calvert, became with each year a more valuable contribution to our denominational literature, as well as a fountain of useful information. The number of missionaries steadily increased, greater care was exercised in their selection, and larger results appeared as the fruit of their labors. In 1876, the first full year of work following the year of co-operation with the Home Mission Society, the annual report showed sixty-five missionaries employed, occupying 186 stations, having performed 2,016 weeks of service, preached 6,191 sermons, and baptized 301 persons. At the annual meeting in 1884, when after ten years' service President Bright retired from his office, the number of missionaries was ninety, and they had occupied 319 stations, rendered 3,115 weeks' service, preached 8,266 sermons, and baptized 354 persons. During the first ten years of the reconstructed Convention, there had been 578 stations occupied, 21,767 weeks of service rendered, 60,495 sermons preached, 112,836 visits made, 38,719 prayer meetings attended, and 2,760 persons baptized, as the result of missionary labor.

Edward Bright, d. d.—He was born near Kington, in Herfordshire, England, October 6, 1808. His parents were Baptists. In 1819 they removed to this country and settled in Vernon, Oneida County, N. Y. Young Bright's advantages for an education were limited to the common school and a short period at Homer Academy. At the age of twenty he became a partner

with Dolphus Bennett, son of Rev. Alfred Bennett, in the book business in Utica, N. Y., and the firm afterward published the "New York Baptist Register." At the age of twenty-one he was converted in a powerful revival of religion under the labors of Rev. Charles G. Finney, and united with the Broad Street Baptist Church, Utica. In 1839 he became pastor of the recently organized Park Baptist Church. In 1841 he accepted the call to the pastorate of the Baptist church at Homer, N. Y. This was his last pastorate. He resigned in 1844 to accept the agency of the Triennial Convention, and on the withdrawal of the Southern Baptists and the change of the name of that organization to the American Baptist Missionary Union, in 1846, he was elected home secretary. It has been well said:

> It was a time of disorganization and discouragement. All of the South had withdrawn, and no inconsiderable portion of the Baptists of the North was alienated. It was thought that important missions would have to be abandoned and efficient missionaries dismissed for lack of support. The inventive and organizing abilities of Mr. Bright were at once displayed. The Baptists of the whole North were rallied to the support of the Missionary Union. Instead of abandoning missions and dismissing missionaries, the missions were enlarged, new missionaries sent out, and new stations opened. A system of agency was adopted, and an organization of the home field was effected, as in operation to-day, substantially unchanged. It was he, more than any other man, who gave to the home field the impulse to our foreign mission work that has gone on with ever-increasing momentum. In recognition of these most efficient services, in 1852 the University of Rochester conferred on him the honorary degree of Doctor of Divinity.

In 1855 Dr. Bright became editor of "The Examiner," in which he had purchased a controlling interest.

The publication, as we have seen, began as "The Baptist Register," and during its history it absorbed "The Western Baptist Magazine," "The New York Recorder," and "The New York Chronicle," being widely known for a long period as "The Examiner and Chronicle." Since Dr. Bright's death, The Examiner Company has purchased "The National Baptist" and "The Christian Secretary." "The Christian Inquirer," the other Baptist paper published in New York, was consolidated with "The Examiner" in 1895. Under Dr. Bright's strong editorial management "The Examiner" came to be the leading Baptist newspaper of the world, and its influence upon the denomination in its various lines of development has been beyond estimate. In 1867 Dr. Bright became a member of the Board of Trustees of the University of Rochester. In 1872 he was elected vice-president, and in 1885 president of the Board, which office he held until a year prior to his death. In 1872 he was elected a member of the Board of Trustees of Vassar College, serving in that capacity for seventeen years. He had a warm heart and an open hand toward young men in the ministry who he believed were striving to do their best.

Taken all in all, as has been said, in domestic mission work, in educational work, and in editorial work, Edward Bright left an impress upon our denominational life and history second, probably, to no man the century has given us.

The following from the pen of President A. H. Strong, of the Rochester Theological Seminary, gives an estimate of Dr. Bright's character and work, in which the writer from personal acquaintance fully concurs:

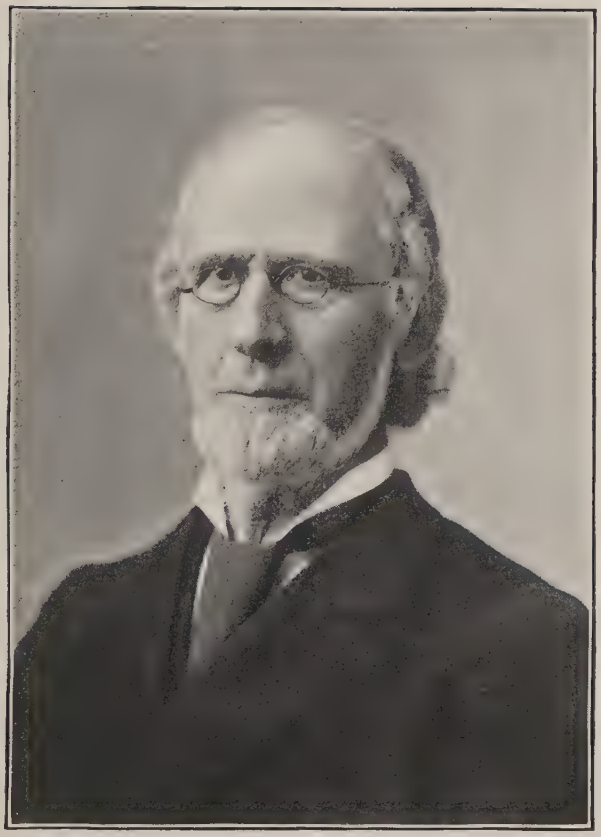
Naturally vigorous, self-asserting, even belligerent, his own religious experience had greatly softened him. There was a tender side to Dr. Bright. He was very affectionate in his home, was easily touched by kindness, and was often moved to tears by words spoken in appreciation of his work. He was a deviser and executor of plans, a controller of affairs, a manager of men. He loved little children, he loved his Saviour, and he loved the image of that Saviour when he saw it in his brethren.

On October 6, 1885, he wrote:

This is my birthday. I have found this a pleasant world to live in. Surely goodness and mercy *have followed me* all the days of my life.

Dr. Bright peacefully entered into rest at his home in New York, on May 17, 1894, having attained the ripe age of nearly eighty-six years.

Daniel Griffin Corey, D. D.—He was closely associated with, and was an intimate friend of Dr. Bright through his ministerial life. It is therefore most fitting that mention should here be made of his valuable services as a member of the Board of the State Missionary Convention for more than forty years, and a lifelong friend and supporter of its work. He was rarely absent from the annual meetings until failing health prevented his attendance. Dr. Corey was born in Greenwich, Washington County, N. Y., August 21, 1814. In a brief sketch of his life, written by himself, he says: "While I was yet in childhood my parents left Greenwich and lived for a number of years in Leray, Jefferson County, N. Y. They then moved to Lowville, Lewis County, and later to the town of Martinsburg, Lewis County, where they settled on a new lot of land. Here



DANIEL G COREY.

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for a number of years I assisted my father in clearing the land and fitting it for cultivation. But not being able to pay for his farm my father moved when I was about thirteen years old to the village of Trenton, Oneida County, N. Y. From the above sketch it will appear evident that my parents were poor, though I have the happiness to say virtuous." At the age of fifteen he was converted and joined the Presbyterian Church in the village of Trenton. He remained a member of the Presbyterian Church not quite a year, as he had been led to investigate the subject of baptism during this time. He was baptized by Rev. Thomas Stevens, pastor of the Welsh Baptist Church of Steuben, in the spring of 1831, and became a member of the Baptist church at Trenton, N. Y. Early in his Christian experience he felt called to preach the gospel, and began to exercise his gifts. He was licensed to preach by the Baptist church at Lowville, whither he had removed to attend the academy. For six months he supplied the Baptist church at Boonville, Oneida County, but feeling the need of an education which would better fit him for the great work he had undertaken, he decided to enter the Literary and Theological Seminary, now known as Colgate University. Speaking of this he says: "I entered Hamilton at the age of eighteen. I carried with me seventy-five cents in money and was poorly clad. I remained there until poverty compelled me to leave." He was ordained at Georgetown, Madison County, N. Y., March 5, 1835, in the twenty-first year of his age. He remained at Georgetown three years, and afterward was pastor four and one-half years at Smyrna. Great success attended his labors in both

of these pastorates. In the autumn of 1841, at the suggestion of Rev. Edward Bright, the retiring pastor, Mr. Corey was constrained to accept the pastorate of the Bethel Baptist Church, of Utica, N. Y., and entered upon his labors, January 1, 1842. At the expiration of three years, owing to local changes, the question of removal was agitated. The result was the purchase of a house on Bleeker Street, formerly occupied by the Second Presbyterian Church. In this house the church worshiped until the spring of 1888, removing then to a new and more commodious house on Steuben Park, which is known as the Park Baptist Church. The church from the very beginning under his administration enjoyed signal prosperity. God favored it, from time to time, with some of the most precious and powerful revivals of religion. Large numbers were hopefully converted to Christ and added to the church. Among the years memorable in the history of his ministry are 1847–48, when 141 persons were added to the church by baptism. In 1858 eighty-nine were added, and in 1863 ninety. In 1874 seventy-six united with the church upon profession of faith. During his pastorate in Utica, covering a period of forty-eight years, he baptized more than 1,000 persons, many of whom still live to honor the Master, while many others have finished their work and gone to their reward. He was deeply interested in the work of home and foreign missions, in education, in the publication and circulation of the Scriptures, and in all the means devised by his own and other denominations for the spread of the gospel and the evangelization of the world. His own denomination recognized the value of his character and counsels,

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and honored him with places of trust and responsibility in the various societies organized for the purpose of carrying on its work. Madison University conferred upon him in 1847 the degree of A. M., and in 1859 the University of Rochester that of D. D. In July, 1889, Doctor Corey, feeling the need of rest, upon the advice of his physician went to Asbury Park, N. J., hoping that a brief respite from care and the invigorating sea air might restore his lost strength. It was a vain hope. He soon returned to his home in Utica, where he slowly but surely declined until his death, which occurred February 20, 1890.

JOSEPH F. ELDER, D. D.—He was born in Portland, Maine, March 10, 1839. He was graduated from the high school of that city, in the same class with Hon. Thomas B. Reed, in 1856, and from the Waterville College, now Colby College, in 1860. After spending four years in teaching, he entered Rochester Theological Seminary, from which he was graduated in 1867. He was immediately called to the pastorate of the North Church, Orange, N. J., where he was ordained, and remained two years. Such was his success as a preacher that in 1869 he was called to follow Henry G. Weston, D. D., now president of Crozer Theological Seminary, in the pastorate of the Madison Avenue Church, New York. Seven years previously the Oliver Street Church had united with the Madison Avenue Church, but when the courts decided that the Oliver Street Church was not legally the owner of the church property the latter withdrew with Doctor Elder, and built a new and spacious edifice on the corner of Sixty-fourth Street

and Madison Avenue, and changed its name to the Baptist Church of the Epiphany. Doctor Elder's pastorate in the city of New York extended over a period of twenty years. In September, 1890, he became pastor of his present charge, the Calvary Church, Albany. Thus it will be seen that in a period of thirty-three years he has had but three pastorates. As a preacher Doctor Elder holds a high rank among the ministers of the denomination. His sermons give evidence of patient and thorough research, and are not only evangelical, but inspiring and practical. Doctor Elder has held many positions of honor and trust in the great benevolent enterprises of the day. For several years he was a member of the Board of the Home Mission Society and president of the New York City Baptist Mission Society. He has served the Missionary Union for the past five years as a member of the executive committee, attending faithfully its fortnightly meetings in Boston. He was president of the Baptist Missionary Convention of the State of New York in 1884–1885. He received the degree of D. D. from Madison (now Colgate) University, in 1875.

ROBERT STUART MACARTHUR, D. D., LL. D.—He is one of the most successful and widely known ministers of the denomination. He was born in Dalesville, Province of Quebec, Canada, July 31, 1841, to which place his parents had migrated from Scotland. His father and mother were of ancient Highland stock, and they used in their conversation their ancestral Gaelic. His mother was a Stuart, and some members of the clan are able to trace the family line back to Prince Charles Edward

Stuart, whose name is conspicuously linked with many popular Scottish songs. His parents were both of Presbyterian tradition and training; but the mother, when quite young, came under the influence of the preaching of the celebrated Haldanes, and was led by conviction to unite with the Baptist church, after going to Canada. Doctor MacArthur was converted at the age of nine, and at the age of thirteen joined the church of his mother. When only sixteen he conducted religious meetings, and spoke to the people with an unction, force, and intelligence which foreshadowed the coming preacher.

He prepared for college at Woodstock, Ontario, and was graduated from the University of Rochester in 1867, and the Rochester Theological Seminary in 1870. As a scholar he took high rank, and was especially distinguished for oratorical power. On May 12, 1870, immediately after his graduation, he entered upon the pastorate of the Calvary Baptist Church, New York, to which he had been called by the vote of the church on February 25. This position, his first and only pastorate, he has since filled. When he assumed the pastorate of the Calvary Church the congregation was small, and all the interests were in a waning condition. In a short time there were signs of improvement along all lines. The spacious edifice on West Twenty-third Street began to be crowded with earnest listeners. After a few years, because of encroaching business, the Twenty-third Street property was sold, and the magnificent edifice on Fifty-seventh Street, between Sixth and Seventh Avenues, was erected at a cost of $525,000. At the time it was the most costly church building ever erected by

Baptists on this continent. During Doctor MacArthur's pastorate the Calvary Church has given to beneficence nearly $2,000,000.

In addition to ever-widening pastoral labors, Doctor MacArthur has been "in labors abundant" for the general public. He was for many years the regular correspondent of "The Standard," of Chicago, and a frequent contributor to many newspapers and literary magazines. He was editorially associated with "The Christian Inquirer" and the "Baptist Review." He has published several books that have obtained wide circulation. He has also compiled several hymn books of acknowledged merit. Doctor MacArthur has acquired a wide reputation as a popular lecturer, and is much in demand in every part of the country as a lecturer and speaker at Chautauquas. In addition to all outside calls upon time and strength, he has been identified with nearly all our denominational and interdenominational missionary, educational, and philanthropic enterprises, and an earnest supporter of every good work. Nevertheless, it is as a preacher and pastor that he excels. It is his highest honor that he is a preacher of the gospel of Jesus Christ. He is a student of the Bible, and from its rich stores he brings his messages to his people. He believes the gospel to be a living reality, the master force in human conduct, the cause of all real victory, and the supreme element in the transformation of human life. His sermons are characterized by graceful diction, clearness of expression, richness of illustration, directness of appeal, and forcibleness of argument. His congregation unites all classes, and all are welcomed with equal cordiality. During his pastorate

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Doctor MacArthur has received into church-fellowship more than 3,000 persons. Two colonies have been sent out to form new churches, and a flourishing mission is now carried on. The present membership of the church is 1,855. The degree of Doctor of Divinity was conferred upon Doctor MacArthur by the University of Rochester in 1880, and that of Doctor of Laws by Columbian University in 1896. He served as president of the State Missionary Convention for the year 1885–1886, succeeding Doctor Elder.

CHAPTER XVIII

A NEW ERA AND LARGER RESULTS

EFFICIENT LEADERS ESSENTIAL.—The magnitude and strength of a missionary organization depend quite as much upon the character and efficiency of those who are in control as in the cause it represents. We rightly teach that people should join the church, not the pastor, and yet human nature is so constituted that the pastor counts for quite as much as the whole church, other things being equal, in attracting people to its worship and in carrying on its work. The State Missionary Convention has always been blessed with good men in the lead. If there have been exceptions, they are unknown to the writer, but it must be confessed that some men are more especially fitted for leadership and have greater executive ability than others. Then too, favorable conditions greatly enhance the results achieved by those who are selected as leaders. A good general may be so handicapped by the war department as to render futile his best-laid plans.

NEW ADMINISTRATION.—The annual meeting at Poughkeepsie, in 1886, was of more than ordinary importance, as it was to make a change in the administration of the principal offices of president and secretary. For the previous two years the former office had sought men of age, experience, and distinction in the pastorate. J. F. Elder, D. D., and R. S. MacArthur,

D. D., men renowned for their ability as preachers and pastors, respectively served for one year in that capacity, but the calls in other directions were so great that they each in turn declined re-election. After much prayerful deliberation, and upon the earnest solicitation of his friends, Rev. John B. Calvert, the retiring secretary, was persuaded to accept the office. His first pastor, Rev. George H. Brigham, had much to do in bringing Mr. Calvert to this decision. His argument was so sensible that it deserves to be recorded in this connection. "When your brethren think you capable of any work, and honor you with a commission to do it, it is always best to submit to their judgment." Equal anxiety was felt in the selecting of a secretary, but the Convention finally turned unanimously to Rev. H. W. Barnes, of whose admirable work more will be said on subsequent pages. As the results have proved, in both of these selections divine wisdom guided. These men have worked together in the greatest harmony, and the fruit of their labors has far exceeded the highest anticipations. For fourteen years no other choice has been considered for these important positions. Every department of the work has been enlarged and new lines have been inaugurated.

Evangelistic Missionaries.—To the working force of the Convention have been added missionary evangelists, with no other duties than to preach in the most needy fields. Evangelistic conventions, conducted personally by the secretary or by one of the district missionaries, have been held in different parts of the State, in which evangelistic methods were discussed and efforts

made to arouse a revival spirit among the pastors and churches. Missionary pastors have been stimulated to do evangelistic work on their own fields. This idea was not new, but a new impulse was given to this branch of Christian service, which had been too much neglected in the past. This revival of the work of soul-winning was speedily followed by its appropriate fruitage. The number of baptisms was increased, and churches were revived and made self-supporting that had long languished in weakness and inefficiency.

Evangelistic Work most Important.—It is a cause of regret that lack of funds has not allowed expansion in this particular work. From 1830 to 1843 the missionaries of the Convention were especially blessed in the work of gathering in converts; then came a season of reaction, with results correspondingly depressing. Experience, as well as the word of God, shows conclusively that saving lost men is the first and most important work given to the church of Christ, and that no missionary enterprise fulfills the object of its existence that neglects this department of service. To this work Secretary Barnes gave his most earnest attention and untiring efforts. The report for 1887, the first year of his service as secretary, shows an encouraging increase in the number baptized, 747, at that time the largest number in one year since 1843. The whole number baptized from 1887 to 1898, inclusive of the two years named, was 10,028, by far the largest number for any twelve consecutive years in the history of the Convention. Many others were converted to Christ who were subsequently baptized, or who united with other

churches, concerning whom, of course, we have no record. Had the funds of the Convention equaled the opportunity and demand for a larger evangelistic force, these numbers, in all human probability, would have been much larger. Somebody will be held responsible at the judgment day for this failure. And what is true of State missions applies with equal force to all missionary enterprise. When will the churches of Christ arise to meet their duty and high privileges in this work of the world's evangelization?

Church-building Department.—Another new line of work was inaugurated in 1889, when, at the annual meeting, held in Hornellsville, a special committee on church-edifice work, of which Rev. George H. Brigham was chairman, made a report, after which the following resolutions were adopted:

Resolved, That this Convention recommend to pastors, churches, and individuals to pay no heed to appeals for aid in building or repairing houses of worship, or payment of church debts, not endorsed by the Missionary Committee of the Association and the Executive Committee of the Convention.

Resolved, That the Executive Committee of the Convention take into careful consideration the creation of a church-edifice fund, which should be available for aid in cases of real necessity in church-building enterprises in this State, and that funds available for such a purpose, by bequests or legacies, or in other ways, be received and held accordingly [and that measures to secure this end] have favorable consideration.

The church-building department of the Home Mission Society has proved a missionary factor of large value. This is now beyond question. One strong argument in its favor is that the population of our country is increas-

ing much faster than the church-membership. The call for suitable houses of worship is beyond the ability of many small and dependent churches to supply. It is a fact not generally recognized, that New York and Pennsylvania lead the nation in the increase of population, being very nearly equal and far in advance of any other States in the Union. The increase in New York from 1870 to 1892 was 1,829,241, equal to the increase in the States of Oregon, Washington, Wyoming, North Dakota, South Dakota, Idaho, and Montana combined, and this period has been one of the greatest growth in the population and development of those States. To care for this large and increasing population in the West is certainly a duty that ought not to be neglected. To care for an equally large number in our own State is no less a duty, and because of the proximity of the people to be reached, the work should appeal with greater force to Baptists of the State. This ought to be done, while we do not leave the other undone. A good house of worship gives an indispensable basis for the building of a well-organized and successful church. The statement that there are already too many church buildings is not true. The entire seating capacity of all the houses of worship in the State, of every name, was, in 1890, less than 3,000,000, or about one-half of the entire population, while sixty-four per cent. of the population were not connected with any religious organization, even Jewish or Catholic. If the churches were properly distributed, and all were wide-awake to seek and to save the lost, it would be found that a much larger number of church buildings would be necessary.

Rapid Increase.—In 1891 only $350 was expended in the Church-building Department. In 1892 six churches were thus aided at an outlay of $2,161.88; while in 1898 the number of churches aided in church building was twenty-one, at an expense of $32,317.26, inclusive of what was raised in the immediate neighborhoods by the churches themselves. Of this sum, however, not less than $8,000 was secured through the direct agency of the Convention. The whole number of churches aided since the organization of the department to October 1, 1899, is sixty-one, involving an expenditure of $162,223.08. The value of this work in special cases has been inestimable, and the importance of it is established beyond all question. So wisely has this department been administered, that many churches have been stimulated to larger efforts in their own behalf, accomplishing results believed impossible, thus winning self-respect as well as the respect of the people for whose benefit they labored. In this work the greatest care has been given to all the details, so that the funds contributed shall be secured to the denomination. The following rules have been rigidly adhered to:

1. Appropriations are made only upon the recommendation of the missionary committee of the Association, and after a careful investigation of each case by the secretary.

2. Appropriations as to amount are conditioned upon the sum raised by the church applying.

3. The church buildings must be kept well insured.

4. The amount appropriated is forfeited if the church becomes extinct, or if it ceases to hold and teach the essential doctrines of the denomination.

5. To secure these conditions a mortgage with a nominal annual payment of one dollar is executed to the Convention, collectable only when the above conditions are not complied with.

In the inauguration of the Church-building Department, and the systematizing of the methods upon which its work is carried on, the counsel and legal services of James Duane Squires, Esq., proved of great value. Mr. Squires showed his interest by giving his services free and by attending the annual meetings whenever his duties would permit. He always manifested a deep interest in the progress of the Convention's work. His death occurred September 12, 1893. In his will he bequeathed $1,000 to his lifelong friend, President Calvert, which was constituted a Memorial Fund, to be perpetually used for the benefit of the Memorial Church at Cortland, his native town. Since Mr. Squires' death James C. Foley, Esq., an esteemed friend of the Convention and a member of the Emmanual Church, borough of Brooklyn, has acted as counsel for the society, also contributing his time and services free.

Young People's Department.—Another advance movement was made at the annual meeting held in Lockport, in 1890, when the following resolution was offered by Rev. F. L. Anderson, of Rochester:

Resolved, That we request the executive committee to take steps to secure a larger representation of our young people in the meetings of the Convention, and especially to consider the advisability of giving over one of the sessions of the Convention to them.

After free discussion the resolution was referred to

the executive committee, when on motion of Rev. H. W. Barnes, the following resolution was adopted:

Resolved, That if the executive committee find it expedient to arrange for a session of the next annual meeting, devoted to the interests of the young people, they be authorized to do so, and to announce the fact in time for making suitable arrangements for the services.

Agreeable to these resolutions, Secretary Barnes issued a circular October 1, 1891, inviting all Baptist young people's societies, of whatever name or organization, to send delegates to the next annual meeting to be held in Oneida, October 27–29, 1891. This invitation to participate in the work of the State was given with the utmost frankness, heartiness, and unreserve. At that meeting, Thursday evening was given to the young people's session, and it proved to be an evening of great interest.

Baptist Young People's Union.—At the Oneida meeting an informal committee was appointed to consider the wisdom of organizing a State Baptist Young People's Union. A call signed by fifty pastors and laymen was sent out for a meeting to be held in Troy, June 24, 25, 1892, which was responded to by 365 delegates, representing eighty-three societies, forty-eight under the title of Christian Endeavor, and thirty-nine bearing the name of Young People's Union of the State of New York. The keynote of the meeting was struck when Secretary Barnes suggested that the new organization should seek close connection with the State Missionary Convention. Dr. Henry C. Vedder strongly supported this position, and through his personal in-

fluence and through "The Examiner" he greatly furthered the work as long as he remained in the State. It was decided to hold the next annual meeting of the State Baptist Young People's Union in connection with the Baptist Missionary Convention at Gloversville, October 26, 27, 1892, and thereafter to hold the annual meetings in connection with the Convention's anniversaries. This suggestion was adopted, and the first annual meeting was called at 8.30 A. M. on Wednesday, October 26; again at 8.30 A. M. on Thursday; and it also occupied all of Thursday evening. The first officers of the State Young People's Union were: president, Mr. Frank Harvey Field, New York; first vice-president, Rev. Benj. L. Herr, Binghamton; second vice-president, Rev. Cortland Myers, Syracuse; secretary, Mr. Henry J. Ronalds, New York; assistant secretary, Miss May Ivers, New York; treasurer, Rev. C. A. Barbour, Rochester. The first Board of managers was: A. S. Hobart, D. D., Yonkers; Rev. R. I. Gaines, Brooklyn; Prof. Ralph W. Thomas, Hamilton; Rev. D. H. Cooper, Lockport; Rev. E. E. Chivers, Buffalo; Rev. W. H. Main, Buffalo; Rev. Leighton Williams, New York; Mr. Henry C. Vedder, New York; Mr. J. S. Burr, Gloversville. Since that date the meetings of the Young People's Union of the State of New York have been a part of the State anniversaries, and have contributed their share to the interest and enthusiasm of those occasions. Mornay Williams, Esq., of New York, served as president for five years, his annual address being the feature of the young people's session. Rev. F. M. Goodchild, pastor of the Central Church, New York, was elected president in 1899.

General Advance.—While these new lines of work have been instituted, the general work of the Convention has shown a large growth. The year 1886 was one full of encouragement, and of remarkable advance on previous years. The annual report showed 287 stations occupied, 3,106 weeks of service, 8,177 sermons preached, and 549 baptisms, with an income of $13,093.80. Ten years later, in 1896, 567 stations were reported, with 5,177 weeks of service, 14,142 sermons preached, 1,300 baptisms, with receipts of $22,373.82 for the general work, and for the church-building fund, $21,081.23, making the large sum, exclusive of loans, on the credit side of the treasurer's books, $43,455.05. As the aggregate results for the twelve years, from 1886 to 1898, there have been 46,738 weeks (nearly 899 years) of service, in which 124,998 sermons were preached, 85,163 prayer meetings attended, 256,508 religious visits made, and 10,028 persons baptized. There was expended for the general work, $224,728.87. These figures do not and cannot tell the whole story. They are, however, indicative of the general advance made during this period. The largest number of baptisms reported in any one of these years was 1,455 in 1894, which has been exceeded but once in the history of the Convention, during the great revival in 1843, when, as has been already recorded, the number reached 1,857.

Unrecorded Work.—The number of baptisms, while an occasion for profound gratitude, does not always indicate the amount of work done, or the faithfulness of the workers. The Convention undertakes to help the churches in every possible way. Its general secretary

is indefatigable in personal labors in every part of the State, now looking after abandoned church property, now counseling a church in trouble, now helping to raise a church debt, now devising ways and means for the building of a meeting-house, or holding a series of evangelistic services. The district missionaries are working in a similar way on their fields, according to their ability. No one outside of this company, except, perhaps, members of the Executive Committee, can have any conception of the vast amount of unrecorded labor performed by these men. Most loyally have the president and Executive Committee supported the working force in the field. If the churches will give as liberally of their own moral and financial support, with the assured blessing of God, the work of the past will be but an earnest of still greater things to come.

CHAPTER XIX

THE FORCES IN THE FIELD

EVANGELISTIC MISSIONARIES. — "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16 : 20). The world takes cognizance of men only. The believer recognizes God's presence and power in the evangelization of the world, God first and always the great unseen Helper, but man the visible agent through whom his mighty force operates. God could do the work alone were that the wisest way. He has chosen to use men, to give them a share in the work that they might share with him in the glory. It is the highest honor ever conferred on the sons of men that he has bestowed upon them this grace of being "workers together with God" in the salvation of souls. In writing the history of missions we are obliged to make prominent the human element because man is the visible agent, but we must loyally ascribe to "Him, for whom are all things and by whom are all things," the power that alone is efficient "in bringing many sons unto glory." We have, however, a divine precedent in recording the deeds of men. The Bible is largely made up of the biography and experience of men. The two elements, the divine and the human, are everywhere blended in the sacred volume.

In the history of the Missionary Convention we have seen that evangelistic missionaries have been an im-

portant factor in the work performed. It is proper that the names of some of this class of workers should be recorded. The following brethren, in the order named, have served as evangelistic missionaries during the present administration: Rev. J. Cassie Brand, now missionary in Japan, and Mr. Alexander Caldwell, his helper in the service of song, were instrumental in opening and re-establishing worship in the long-closed Baptist meeting-house at Niagara Falls.

Rev. George Fisher, who in 1869 performed acceptable service as district missionary of the northeastern district, and was through many years a member of the Board and a loyal supporter of the Convention, gave parts of the years 1887, 1888, and 1889 to this work. Mr. Fisher was born in Norwich, England, December 10, 1815. At the age of thirteen he came with his parents to America and settled near Utica. He was educated at Clinton Liberal Institute and Hamilton College, and afterward engaged in teaching for several years. He was ordained at Burke, January 5, 1844. His succeeding pastorates were Fort Ann, Monroe, Fort Edward, Northville, Galway, East Galway, Johnstown, and Newport. In connection with his pastorates he supplied the churches at Norway, Jordanville, and Stratford. He was a large-hearted, genial Christian gentleman, who possessed sound judgment and was everywhere esteemed for his high moral virtues and spotless life. He died at Clayville, November 3, 1897.

Others who engaged for longer or shorter terms of service during portions of the year were Rev. Messrs. M. P. Forbes, W. B. Olin, W. B. Mayo, A. A. Layton, W. J. Reed, P. M. McLeod, and R. H. Colby. Messrs.

George A. Beers and Alphonse Paquette, both now in the pastorate, performed acceptable service for two or three terms as evangelistic singers and helpers in the work. Mr. and Mrs. E. Sawyer, and Rev. and Mrs. W. D. Fowler, assisted in similar service in 1888 and 1889. In 1891 we find the names of Rev. Messrs. W. H. Batson, N. W. Wolcott, A. S. Thompson, D. J. Bailey, and Mr. H. A. Payne added to the list. In 1892 Revs. William Rownd and E. H. Hovey were appointed, the former continuing in service four years. In 1893 the names of Rev. Messrs. J. M. Blanchard and E. L. Willis were added. The latter is still actively engaged in the work and has proved to be a faithful and efficient helper. In 1894 Rev. Messrs. S. J. Cunnings and F. A. Vinal received appointment, the former laboring principally in western New York, and the latter missionary at large, whose term of service continued four years. Rev. F. J. Salmon gave a year between two pastorates of most efficient service to this work. Under his care the church at Van Etten, that had been for years in a state of suspended animation, was greatly revived, many persons were converted, and the church has since enjoyed regular services. Rev. C. L. Bonham gave a year and a half of acceptable service in 1895 and 1896. His labors at Newfield were especially blessed in the awakening of souls and the re-opening of a house of worship that for twelve years had been closed to nearly all religious services, and in reorganizing the church, which is now engaged in active work under the lead of a good pastor. Rev. L. J. Long has shown himself an efficient evangelist for several years and still continues in the service. Messrs. W. H. Barrett, W. K. Towner, and

H. H. Miller proved valuable helpers in the service of song. Mr. Barrett and Mr. Towner have since entered the Christian ministry and are doing good work, the former as an evangelist and the latter in the pastorate. The value of the services rendered by these men is beyond human estimate. The great regret is that lack of funds prevents an expansion of this branch of the work.

District Missionaries.—The labors of these men have always been held in high esteem by the denomination in the State. Their work, as has been already indicated, is so varied in character that it is difficult in a single paragraph to describe it. These men, as a rule, have no vacations. The care of all the dependent churches on the field occupied by each is continuous. The demand on their time and strength is large at all times, but greatest in those seasons when, in addition to other work, there is a special call for evangelistic meetings, many places often simultaneously desiring their services.

The following brethren have engaged in this branch of service since the reorganization of the Convention in 1874: Rev. Messrs. C. W. Brooks, S. J. Douglass, J. B. Van Housen, M. L. Bennett, A. Reynolds, W. Humpstone, C. M. Tower, H. W. Barnes, C. M. Jones, and H. B. Hudson. Messrs. Douglass and Van Housen rendered acceptable service one year each in the southeastern district. These brethren have since done excellent work in the pastorate. The latter has recently, on account of age, honorably retired from active ministerial duties. Rev. M. L. Bennett was appointed to the northeastern district May 1, 1879, and continued in

WILLIAM HUMPSTONE.

C. M. JONES.

ANDERSON REYNOLDS.

C. M. TOWER

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the service for thirteen months, leaving a good record of work.

Rev. A. Reynolds was appointed for the southeastern district April 1, 1880, and continued in service for five years, when to the regret of his many friends he was compelled, by impaired health, to retire. He occupied 236 stations, preached 1,201 sermons, attended 1,188 prayer meetings, and baptized 189. Rev. Anderson Reynolds was born in Benton, Lackawanna County, Pa., April 6, 1826. He was converted and baptized in the same place at the age of ten years. His first pastorate was at Maple Hill, Pa., where he was ordained in 1855. His other pastorates were Harpursville, Hancock, Oneonta, Oxford, Oneida, Union, and Marathon, in the State of New York; Providence and Honesdale, in Pa.; Damascus, N. Y.; and Pittston, Pa. Mr. Reynolds was a man of engaging manners, who easily won the affections of the people. To know him was to love him. He has left an excellent record of work, and, more than all, a hallowed influence that will abide. He was for many years shut in by a painful illness, which was borne with Christian resignation. His last residence was with his son in Kansas City, Mo., where he died February 13, 1900.

In May, 1882, Rev. William Humpstone, for several years an efficient evangelist in New York, was appointed to the northeastern district, and continued to fill that position most acceptably for four years, when at his own request he was transferred to the southeastern district, where he continued until October, 1890, covering a period in all of eight years and five months. During this period he occupied 331 stations, preached 1,889

sermons, attended 1,809 prayer meetings, made 3,902 visits, and was instrumental in bringing into the churches 464 by baptism, a remarkable record. Mr. Humpstone was a preacher of more than ordinary ability, had a vigorous body, and was capable of great physical endurance. Few men at his age could have performed such a vast amount of work. He was born in Chester, England, in 1823, and was born again at Bethesda Chapel, Pendleton, Manchester, in 1847, and began to preach the same night to his wife, mother, and sisters, all of whom were converted to God under his ministry. From that time he continued to preach everywhere, as opportunity afforded, with blessed results. For several years he labored at his own charge. Subsequently he gave up all secular business, and devoted his entire time to evangelistic work, and always with blessed results. In 1864 he came to America, arriving in Philadelphia the day before Thanksgiving. On Thanksgiving Day he worshiped with the Baptist church at the Falls of Schuylkill. This church he joined, and there he was licensed to preach as a regular Baptist minister. From this time he was engaged principally in evangelistic work, serving only short terms in the pastorate. His work everywhere was attended with blessed results. For about three years he served the church of the Holy Trinity, Dr. Stephen H. Tyng, pastor, as an evangelist, and organized the first "Andrew and Philip Society" with twenty-two members, which in three years grew to 998, of which number fifteen became ministers of the gospel. This organization is known as "The Brotherhood of Saint Andrew." During this time about 3,000 souls were converted. He is the father of John Hump-

stone, D. D., of the borough of Brooklyn, who, as pastor and as member of the Board of the Convention, has been a valued supporter of the work. Mr. Humpstone is now living in quiet retirement at Fultonville, N. Y. Few men have spent a life of more intense activity in the work of the Christian ministry.

Rev. C. M. Tower was appointed to the northeastern district November 1, 1887, and still continues on this difficult field. During the last twelve years he occupied 849 stations, preached 2,886 sermons, attended 2,903 prayer and other services not otherwise noted, and made 8,557 visits, and baptized 691 persons. Mr. Tower is peculiarly adapted to this work, and has shown great efficiency in it. He was born in Lenox, Susquehanna County, Pa., June 19, 1844. He belongs to a family of preachers. His father, Rev. Rial Tower, had three sons, two sons-in-law, and three grandsons, who have entered the Christian ministry. Mr. Tower was converted at nine years of age, and was baptized by his father at Lenox, Pa., September 5, 1858, and ordained at his home church, April 12, 1871. He served as pastor of the churches at Dunnings, Benton Center, and Jackson Summit, in Pennsylvania, and North Hector, N. Y. For two years he was financial agent of Keystone Academy. Mr. Tower is still in the prime of life, and it is hoped that he will have many years of large usefulness.

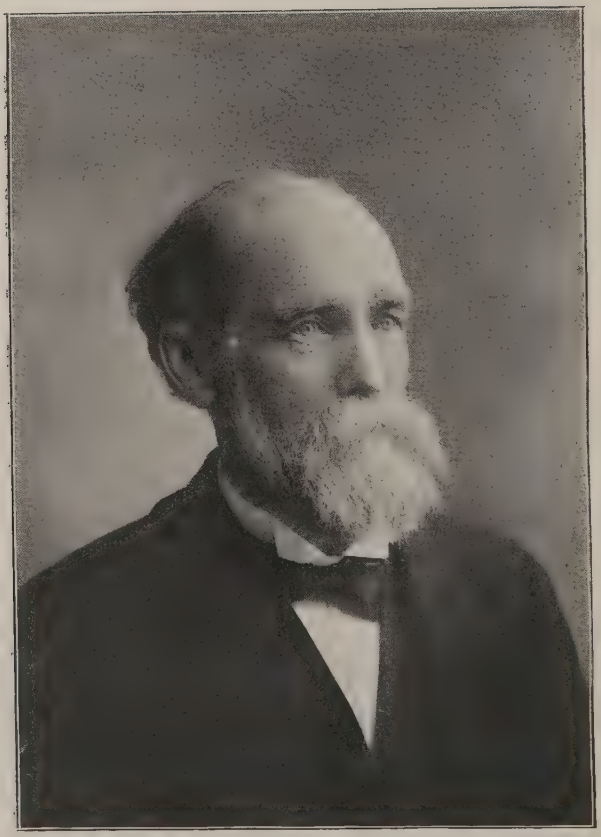
Rev. C. M. Jones was appointed a missionary at large December 1, 1892, but was designated to the southeastern district in 1893, and still continues to fill that position with manifest ability. He is a sturdy, compact, energetic, indefatigable worker, of Welsh extraction, a

people who have given to the world more preachers in proportion to their numbers than any other. In the seven years he has served the Convention he has occupied 659 stations, preached 2,105 sermons, attended 735 prayer meetings, made 3,875 visits, and added to the churches 942 by baptism.

Rev. H. B. Hudson was appointed district missionary, in 1898, for the Long Island district, where he did good work. In June, 1899, he became missionary pastor at New Brighton, Staten Island, taking up a very important work on a difficult field. He is a scholarly preacher, and is much esteemed by all who know him.

Rev. C. W. Brooks received his first appointment as district missionary, March 1, 1869. His term of service, excepting about twenty-one months, covers a period of thirty-one years, the longest of any missionary of the Convention to this time (October, 1900). The record of twenty-five of these years shows 783 stations occupied, 5,386 sermons preached, 6,696 prayer meetings and other devotional services attended, 8,812 visits made, 789 added to the churches by baptism, and 120,000 miles traveled. The annual report of the Board presented at Rochester, October 24, 1894, contains this reference to Mr. Brooks' labors:

> Rev. C. W. Brooks is, so far as we know, the only missionary whose services cover all this period (twenty years). His first commission was dated March 1, 1869. He was one of the first district missionaries, and has been under commission, with the exception of June, 1873, to April, 1875, since that date. He returned to the work in April following the reorganization. His first work as a district missionary was to hold evangelistic services in Rochester, with what was then the Lake Avenue Mission. There were but two organized English-speaking Baptist churches



C W BROOKS.

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in the city at that time, with a membership of 1,279. Rochester has now ten English-speaking Baptist churches with a membership of 3,645. During the early years of his work he was corresponding secretary for his district, and during some of the time acting corresponding secretary and general manager for the whole State. He was evangelist and general caretaker on his field. No man ever rendered more devoted, earnest, prayerful, or valuable services in such a position than he, and endeared himself to thousands in his work. He assisted, or presided, at the organization of the churches at Moravia, Canisteo, Addison, Genoa, and Bloods, in New York; Coudersport, Roulette, Oswayo, Sabinsville, and Sayre, in Pennsylvania. These Pennsylvania churches were connected with New York Associations, but have since formed their connection with Pennsylvania Associations. He was measurably instrumental in the restoration of the Wolcott and Lyons churches, and has apparently, under the blessing of God, saved many others from dying. The summary of his work for the first twenty years of his connection with the Convention shows that he served at 672 stations, preached 4,805 sermons, attended 5,650 prayer meetings, made 7,042 religious visits, and baptized 762 converts. These are like mountain peaks, with a great deal that does not show, lying between.

Charles Wesley Brooks, son of Samuel and Dorothy Leonard Brooks, was born in Solon, Cortland County, N. Y., August 25, 1836. His parents were pious people, and members of the Baptist church. The father served as deacon for many years. In his fourteenth year the son was converted, and baptized in August, 1852, at East Pharsalia, by Rev. Lewis Lawton, for many years the esteemed pastor of that church, —a mission church and a missionary pastor. He early developed a great thirst for knowledge, and began the study of algebra, Latin, and Greek, without a teacher, while working on a farm. From the age of eighteen, by dint of hard work on the farm in summer and teach-

ing in the winter, he was able to get a few months each year in the high school, and at Norwich Academy. July 2, 1858, he completed his last term at the academy with the hope, which could not be realized, of entering college. He did not, however, abandon study, but afterward continued Latin and Greek, adding theology, with Rev. William Gates, of Whitney's Point, N. Y., an able linguist and experienced teacher. Mr. Brooks was licensed to preach by his mother church, July 10, 1859, and was ordained in Triangle, Broome County, N. Y., July 16, 1862. He served as pastor of the churches at Killawog, two years; Triangle, four years; East Cameron and Woodhull, three years. He resigned the last pastorate, in 1869, against the earnest protest of both congregations, to enter the service of the Missionary Convention, being, as he believed, divinely called to the work. Having been greatly blessed in a series of evangelistic meetings in Watkins, in December, 1869, he felt constrained by the poverty of the church to devote a large portion of his time to the work there. In April, 1875, he re-entered the work of the Missionary Convention as district missionary of the western district, as has already been stated, and since that day he has persistently refused all other calls, some of them tempting, and has devoted his whole time, so far as health and strength would permit, to this work to which he has given his utmost energies, and which has the strongest hold on his affections.

CHAPTER XX

PRESENT ADMINISTRATION

CHANGE OF POLICY.—During the last fourteen years there has been a decided broadening of the policy of the Missionary Convention and an enlargement of the sphere of its work. A fraternal sympathy with all other State organizations has been developed, and the Convention has become a center about which gather all denominational interests of the State, educational, missionary, publication, woman's societies, and young people's work. The plan of work has been reorganized. The revised Constitution of 1874 confined the objects of the Convention to denominational interests within the State. At the annual meeting held in Rochester, in 1894, Article 2 of the Constitution was amended by adding Section 5, which reads as follows: "To quicken and develop interest in the work of our general denominational societies." At the same meeting the plan of work was changed to correspond with this new order by amending the clause of Article 6 of the Constitution, referring to the appointment of committees, so that instead of three committees of three each, it read as follows:

> Four committees of thirteen each shall be elected annually by the Convention, on the nomination of the Executive Committee to the Board for the preceding year, namely: (1) A Committee on Missions, Home and Foreign, and Bible work. (2) A Committee on Education. (3) A Committee on Young People. (4) A Committee on Sunday-schools.

At the annual meeting in 1899 the Constitution and By-Laws were amended, according to the provisions of the Constitution, by omitting "A Committee on Young People's Work."

PRESENT CONSTITUTION AND BY-LAWS OF THE CONVENTION.

ARTICLE 1. Delegates annually chosen by the Baptist Churches and Associations of the State of New York, the Missionary Committees of Associations, together with those persons who have heretofore been constituted Life Directors and Life or Honorary Members, shall constitute this Society—to be known as the "Baptist Missionary Convention of the State of New York."

ART. 2. The objects of the Convention shall be as follows :

1. To promote the preaching of the gospel, and the establishment and maintenance of Baptist churches, and the construction and care of Baptist church properties in the State of New York.
2. To encourage the common educational interests of the denomination within the State.
3. The general care and encouragement of denominational Sunday-school work.
4. To promote denominational acquaintance, fellowship, and growth.
5. To quicken and develop interest in the work of our general denominational societies.

ART. 3. This Convention shall meet annually on the fourth Wednesday in October, or at such time as the Convention may formally direct ; provided, that the President shall have power, upon the written request of not less than seven members, to alter the time and place of an annual meeting.

ART. 4. Any church may appoint delegates, and every Association shall be entitled to one delegate for every four churches included in it, a part of which delegates shall be laymen.

ART. 5. The officers of this Convention shall be a President, two Vice-Presidents, a Corresponding Secretary, a Treasurer, and a Recording Secretary, who shall be elected annually. There shall be likewise thirty Directors, one-third of whom, after the

ROBERT BRUCE HULL.
THEODORE E. SCHULTE.

WILLIAM C. BITTING.
L. J. P. BISHOP

first election, shall be elected annually. All of these Officers and Directors shall be members, in good standing, of regular Baptist churches. All elections shall be by ballot. These Officers and Directors shall constitute a Board of Managers for this Convention, of which the President shall be, *ex officio*, the Chairman, and the Corresponding Secretary the Clerk. At the first election of Directors, they shall be elected in classes for one, two and three years. One-third, at least, of the Directors shall always be laymen. One-third of the Board of Managers shall be a quorum. The Board shall have power to fix the salary of the Corresponding Secretary, and to fill all vacancies occurring in its body by appointments to hold until the next meeting of the Convention.

ART. 6. Immediately after the adjournment of the Convention the Board shall meet and appoint an Executive Committee of nine, who shall have charge of the missionary work, appoint and commission all missionaries, appropriate all moneys, instruct and co-operate with the Corresponding Secretary in all the work of the Convention, and the Executive Committee shall be, *ex officio*, the Trustees of the Convention for all real estate and personal property transactions, including the mortgaging or sale of real estate, and shall be officially represented by the President and Treasurer. The Missionary Committees of the several Associations in the State shall constitute so many Advisory Committees, to confer and co-operate with the Executive Committee on mission work within their respective bounds. These committees shall make a report of the status of the work on their fields to the Executive Committee on or before October first in each year.

Three committees of thirteen each shall be elected annually by the Convention, on the nomination of the Executive Committee to the Board for the preceding year, namely :

1. A Committee on Missions, Home and Foreign, and Bible Work.
2. A Committee on Education.
3. A Committee on Sunday-schools.

These committees shall be composed of members from all sections of the State, and with a view to representing Associations or groups of Associations.

It shall be the duty of these committees, each member in his

assigned district and in co-operation with the secretaries of our various societies, to bring before the churches, in every possible way, the claims and needs of the interests represented, and to secure contributions for the same from all the churches in their district. These committees shall meet before the adjournment of the Convention at which they are elected, to elect their officers and arrange their plan of work, and shall present at the next annual meeting a report of work done.

The Executive Committee shall have power to fill any vacancies occurring in its membership during any Convention year, or in the offices of Corresponding Secretary or Treasurer.

ART. 7. This Convention shall have power, at any annual meeting, to alter or amend this Constitution by a three-fourths vote of the members present ; provided, notice of the proposed change shall have been given at the previous annual meeting, and shall have been printed in the minutes ; or, provided, the proposed change be unanimously requested by the Board.

BY-LAWS.

1. Appropriations for missionary service shall be made to missionaries and not to churches.

2. In the annual meetings of the Convention at least one session shall be given to each of the three causes of Education, Sunday-schools, and Young People's Work ; and at least two sessions, not including an annual sermon, to the mission work and other ordinary business of the body.

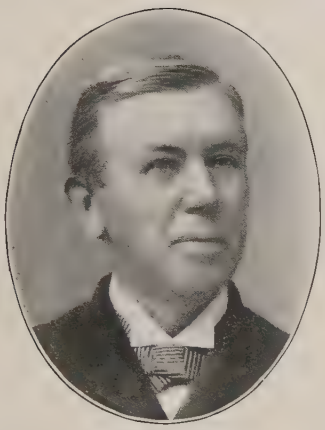
3. No objects other than those provided for by the Constitution shall be presented at the annual meetings, unless by the unanimous consent of the Convention.

4. The proceedings of the Convention shall be regulated by the ordinary rules governing deliberative assemblies.

5. The President shall nominate all committees, unless otherwise ordered by the Convention.

6. There shall be the following committees :

(1) On Arrangements for the present session.
(2) On Arrangements for the next session.
(3) To nominate Officers and Directors.
(4) On Communications from Associations.



LEWIS E. GURLEY.
W. E. PROCTOR.

JUSTUS MILLER.
F. W. TAYLOR.

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(5) To prepare a list of Officers, Members, and Delegates present.

7. The minutes shall be read and approved before the rising of the Convention.

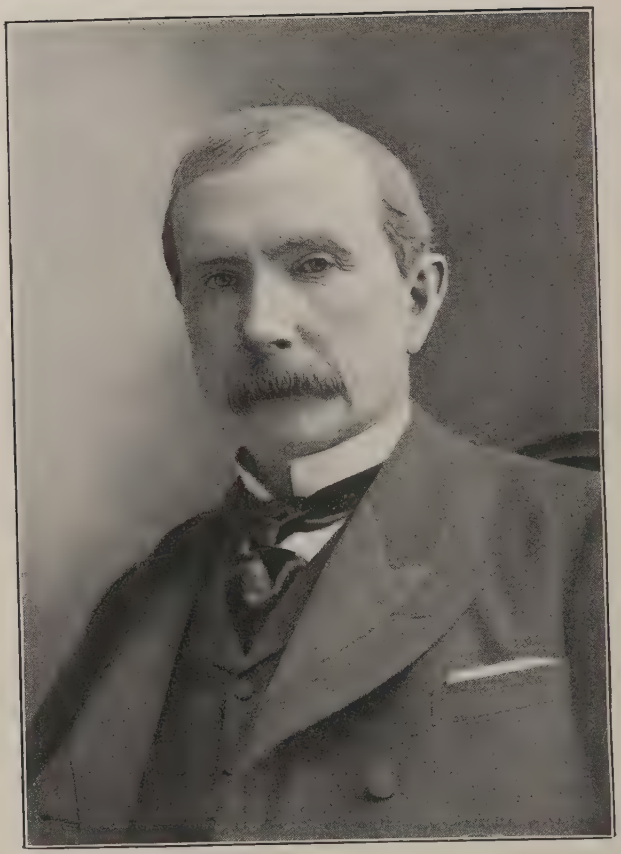
All the Associations have come into line, and are now co-operating with the Convention. A spirit of harmony pervades every department, and there is a growing enthusiasm on the part of the churches in support of the work.

THE WORK SUPPORTED.—Probably never in the history of the Convention has a larger number of pastors shown a deeper interest and sympathy with the State mission work than during the present administration. To name all who have rendered valuable service in this direction would be impossible, yet to pass those by who have given time and strength as members of the Board and Executive Committee would not be admissible. Rev. Drs. MacArthur and Sanders, who so loyally supported the administration of Doctor Bright, have not abated their interest. These brethren have been members of the Board twenty-nine and twenty-three years respectively. Rev. Dr. L. A. Crandall proved a devoted friend until called to a pastorate in another State. Rev. Dr. R. B. Hull has served on the Executive Committee since 1877, and has rarely missed a meeting. Rev. Dr. John Humpstone faithfully served in the same capacity for twelve years. Rev. Dr. W. C. Bitting has served on this committee since 1889, and has rarely been absent from a meeting. His counsels have always been helpful and have shown a wide knowledge of the work. Rev. Dr. A. S. Hobart, has also

rendered valuable service. Two efficient and long-time members of the committee, Rev. H. S. Day and Deacon Samuel T. Hillman, have passed away.

Some others of those who have been, or are members of the Board, on account of long and faithful service deserve special mention, of whom are A. C. Osborn, D. D.; E. T. Hiscox, D. D.; L. M. S. Haynes, D. D.; D. C. Eddy, D. D., of blessed memory; Rev. H. W. Sherwood; E. E. Chivers, D. D.; Wallace Buttrick, D. D.; and Albert Coit, D. D., who has served as a member of the Board for twenty-eight years. Among the laymen who have been faithful members of the Board were Hon. L. E. Gurley and Deacon F. W. Taylor, vice-presidents, who have both passed away, leaving a large vacancy in the churches they served and in the denominational circles with which they were identified. Another whose loss is deeply felt is Deacon Horace Waters, who was a member of the Board and a liberal contributor to the treasury. Brethren Joseph Brokaw, E. L. Marston, D. A. Woodbury, W. W. Whitman, W. M. Van Antwerp, W. E. Proctor, T. Kingsford, Jerome Preston, R. W. Noble, P. C. Daniels, Justus Miller, S. S. Hatt, F. E. Bronson, George H. Dutcher, Byron E. Huntley, are well known for their works' sake. Joseph Brokaw, Justus Miller, and Deacon D. A. Manro have passed to their reward. There are others, doubtless, equally worthy of mention, whose names are perhaps not so widely known, but who have rendered equally loyal service to the Convention.

Financial Helpers.—In addition to those just named, who have not only served as members of the Board, but have been also liberal contributors to the



JOHN D. ROCKEFELLER.

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funds, there has been a constantly increasing number of sustaining members who have given freely to the work. Some of these are women, whose names are worthy of record. Mrs. H. M. Randall, who has been mentioned elsewhere, by her contributions while living, and by will after her death, made the largest contribution, with one exception, that has ever come into the treasury. Mrs. C. C. Bishop, Mrs. John Smitzer, Miss J. P. Tomlinson, and others, have been loyal helpers in the work. Senator Blakeslee, who recently died at the age of one hundred years, six months, and five days, gave at different times, in the last decade, not less than $1,000 to the treasury of the Convention.

The name of John D. Rockefeller, whose benefactions have been without a parallel in the history of the denomination, is worthy of special mention. For several years he has added twenty-five per cent. to the contributions of all other living donors for the general fund, and a like or larger proportion to the building fund. His contributions to the treasury of the Missionary Convention in eleven years amounted to $57,464.60. Mr. Rockefeller was born July 8, 1839, at Richford, Tioga County, N. Y., and began his career as a poor boy, who was obliged to work his own way in the world. He was baptized in April, 1854, into the fellowship of the Erie Street Baptist Church, Cleveland, Ohio. While working for very small wages he began systematically to give one-tenth of his income to the cause of Christ, and from that time has faithfully adhered to the plan of systematic beneficence. He has ever manifested a deep interest in all forms of mission work. Secretary H. W. Barnes was a schoolmate of Mr. Rockefeller in Owego,

N. Y., and Mr. Rockefeller has always followed his work and evinced a deep interest in it. Probably there is no man in America who gives more widely, more wisely, more unostentatiously, and more munificently than Mr. Rockefeller. Other men have been possessors of great wealth, but few use it so largely for the promotion of the cause of religion and higher education.

Mr. Theodore E. Schulte. — The duties of the treasurer have never been a sinecure. Contributions from the churches, Sunday-schools, and individuals, coming in all through the year, require painstaking attention. Mr. Barnes performed these duties for one year in connection with his work as secretary. In 1887, Mr. T. R. Jones, manager of the New York Branch of the Publication Society, was elected treasurer, and filled the office with great acceptance until his removal to Washington, D. C., where he is connected with a large banking house. Mr. Schulte, his successor as manager of the Publication Society's Branch in New York, was elected his successor as treasurer. The large increase in the contributions for the general work, the care of the funds of the church-building department, and custody of trust funds, impose a great burden and responsibility on the treasurer. Mr. Schulte has cheerfully and faithfully performed this service. Always obliging, his abundant good nature has endeared him to pastors and churches all over the State. Previous to the present administration there were no trust funds. In his work as secretary, Doctor Calvert made special effort to impress the need upon the brethren. District Missionaries Brooks, Tower, and Jones have kept it before the people on

JOHN THORN.

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their fields. As a result of these efforts, and as an indication of confidence in the management and work of the Missionary Convention, in April, 1891, a legacy was received of $21,000 from the estate of Mrs. Helen M. Randall, of Williamsville. Mrs. Randall, previous to her death, in response to a communication from Mr. Brooks, had written a letter expressing her sympathy with the work, enclosing a check of $200. July 8, of the same year (1891), a legacy of $5,000 from the estate of Isaac Briggs, of West Danby, was added to the trust fund, while from the same source accrued interest amounting to $1,820 was paid into the general fund. The climax of the annual meeting of that year was reached when, following the report of the treasurer, the following note was read by the secretary:

Utica, N. Y., October 27, 1891.

Baptist Missionary Convention of the State of New York:

Gentlemen: Herewith I hand you my check for five thousand dollars ($5,000), to be perpetually invested as a fund known as the Mrs. John Thorn Memorial Fund, and the income expended for the general purposes of the Convention. Mrs. Thorn's decease occurred April 23, 1891, at Utica. She had been a member of the Tabernacle Church for fifty-eight years.

John Thorn,
of Tabernacle Church, Utica.

Mr. Joseph Wild later gave $5,000. Subsequently Mr. Mason Springstead contributed $4,000, making the total trust funds $38,000.

Trust Funds.—Too much emphasis cannot be placed upon the value of the plan adopted by the Missionary Convention of accepting trust funds, the donor, when

so stipulating, to receive an annuity for life, thus making the Convention in fact a savings bank, and securing to the Convention such sums of money as might otherwise be named in a will, which is always subject to the uncertainty of contest in settlement of an estate. In one instance the writer secured for the Convention a legacy of $2,150, which was lost through legal technicality in the probate of the will, and the wishes of the testator were not only never realized, but his money went just where he had expressly desired that it should not go and where it was of little benefit to those receiving it.

Recording Secretary.—This important office was ably filled for twenty-two years by Deacon Samuel T. Hillman, of New York, who also rendered valuable service as a member of the Executive Committee, and never after his election to that office was absent from an annual meeting until called away by his death, which occurred at Deland, Florida, April 6, 1895. The annual report for that year has this tribute to his worth.

> Brother Hillman had served the Convention in a double, if not indeed, in a triple capacity. His face and form became as familiar to the annual delegates as any in the State, and his services were absolutely acceptable to all. None was more widely known or more heartily welcomed than he. He was to a considerable extent the wise, tender, helpful, and hopeful fosterer of the missionary churches wherever he went. Was he enjoying a summer outing on the St. Lawrence, he made himself the caretaker and servant of the church at Clayton, giving them cheer and courage which those associated with him will never forget. Many a weary toiler has felt the touch of his cheery spirit and been helped by his word of hopefulness. Every honest worker for Christ, however humble his station, or limited his advantages, was prized by him and greeted as a brother.

JOSEPH WILD.

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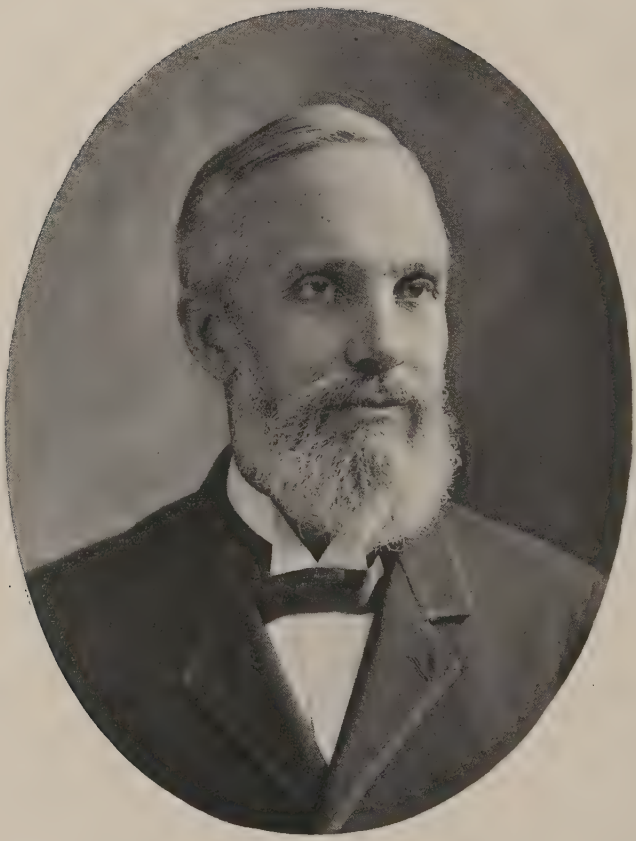
Since Deacon Hillman's death, Mr. L. J. P. Bishop and Rev. J. A. Hungate have rendered faithful service as secretaries. At the annual meeting at Binghamton, in 1899, Mr. Bishop was elected to a second term in place of Mr. Hungate, who had recently removed from the State.

Mr. Barnes' Services as Secretary.—During the fourteen years in which Mr. Barnes has served the Missionary Convention as secretary, not only the general work has been enlarged, but his own work in the field has been remarkably extensive, rarely equaled, probably never excelled, by any one holding this position. He has, during the fourteen years, visited personally 467 churches, preached 1,980 sermons, attended 882 prayer meetings, visited 2,690 families, written 25,000 letters, attended ninety-eight associational meetings, conducted twenty-five evangelistic conventions, lasting two days each, attended sixteen other special conferences, and traveled more than 130,000 miles. In addition to this he has had general care of the work, to which he has always given his personal supervision in all its details, and which, after all, is the most burdensome duty connected with his office. Mr. Barnes, like President Calvert, was admirably fitted by disposition and training for the position he now holds. He was born in Orwell, Bradford County, Pa., August 5, 1832; was converted in April, 1850, and became a member of the Baptist church in Rome, Pa., in the summer of 1852. He began his ministry in Warren Center, Bradford County, Pa., in 1856, where he was ordained in February, 1857. He remained pastor at that place six years.

He then removed to New York State and was pastor of the Marathon and Killawog Churches four and one-half years, and at Niagara Falls four years. He then became pastor at Ogdensburg, where he served from December, 1870, until May, 1882, when he accepted the call of the church at Spencer, N. Y., which he served until January, 1886, and from which he resigned to enter upon the work of the State Missionary Convention as district missionary of the Central District. He was elected secretary of the Convention in October of the same year. In his several pastorates in the State, Mr. Barnes acquired an intimate knowledge of the difficulties and needs of the small rural churches, and a deep sympathy with them in all their struggles to maintain themselves and to lighten the darkness around them. His bearing and character inspire confidence, and he has the esteem and love of all his brethren. Mr. Barnes possesses a clear and vigorous intellect, which has, by a lifelong application to study, been brought under excellent discipline. His sermons are analytical and didactic, rather than hortatory, and his enunciation is clear and distinct. He is logical in his reasoning, clear in his statements, and commanding in his manner. He is a born teacher, and would under other conditions have filled well a professor's chair. While he has been successful in the pastorate, the crowning work of his life is being done as secretary of the Baptist Missionary Convention of the State of New York. In the clerical work, which alone has grown to such an extent as to require the almost constant attention of one man, Mr. Barnes has been very efficiently aided by Rev. A. H. Todd, who, after several



H. W. BARNES

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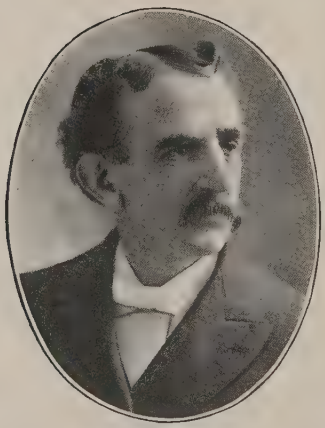
fruitful pastorates, retired from the active ministry a few years ago and has since made his home in Binghamton. Mr. Todd has made several maps showing the location of the small churches which have been very helpful in prosecuting the Convention work.

JOHN B. CALVERT, D. D.—The president of the State Missionary Convention for the last fourteen years deserves more than the brief sketch afforded in the space at our disposal. He was born in Preble, Cortland County, the native county of his father and mother, their parents having been pioneer settlers. He is descended on his father's side from Scotch Covenanter stock, and on his mother's side from sturdy Connecticut ancestry. He is the only son of the late James A. Calvert. His early childhood was spent on his father's farm. When a lad of eleven the family moved into Cortland. In January, 1868, he was converted to Christ, and was baptized April 10, 1870, by Rev. A. Wilkins, into the fellowship of the First Baptist Church, of which his mother, whose maiden name was Olive Adaline Betts, was until her death a devoted member. During the winter of 1871–1872 he was principal of the McLean High School. He entered the University of Rochester in 1872, and was graduated in 1876. He pursued his theological studies at the Union Seminary, New York, from which he was graduated in 1879. The degree of A. M. was conferred upon him by his Alma Mater in June of the same year. During his middle and senior years in the seminary, he supplied very regularly the First Church at Graniteville, S. I. In October, 1879, he was chosen secretary of the Baptist Missionary Con-

vention of the State of New York, which position he filled for seven years. During six years of this time he was closely associated with Dr. R. S. MacArthur, as assistant pastor of the Calvary Baptist Church, New York. He was ordained to the gospel ministry October 19, 1880. At the annual meeting of the Convention at Poughkeepsie, in 1886, he resigned his office as secretary and was unanimously elected president, which position he still fills. He was the youngest man ever chosen to this position, and with one exception he has served for a longer period than any of his predecessors. As a presiding officer he has wisdom, tact, and large executive ability. Dr. Calvert gives not only his time and strength at the annual gatherings, but his thought and active efforts throughout the year, paying almost as close attention to details as when secretary. In all his long time of service he has not once been absent from an executive committee meeting when he was in the city. His correspondence for the Convention has been enormous. His time and service have always been at the disposal of the brethren in seeking to bring pastorless churches and churchless pastors together. In 1894 Shurtleff College conferred upon him the degree of D. D. In February, 1888, he purchased "The Baptist Weekly," of New York, and changed the name to "The Christian Inquirer," of which he was the editor and publisher for seven years. Associated with him in the editorial management of the paper were Rev. Drs. R. S. MacArthur, L. A. Crandall, John Humpstone, and R. T. Middleditch, the last of whom had been long connected with Rev. Dr. A. S. Patton in the conduct of the "Weekly." In its new form the paper gained a strong



RICHARD HARTLEY.

F. P. STODDARD

ADELBERT CHAPMAN.

T. J. WHITAKER

hold upon the affections of the people, and exerted a wide influence in denominational affairs. In March, 1895, "The Christian Inquirer" was united with "The Examiner," and Doctor Calvert became one of the stockholders of The Examiner Company, and one of the editors of the paper. He is deeply interested in education and is a trustee of the University of Rochester and of Cook Academy. Above all, he is a Christian gentleman of the truest type; kind, affable, courteous, and dignified. President Calvert and Secretary Barnes have worked together in the greatest harmony and feel for each other a growing attachment, which has been delightful to their friends and very helpful to the cause. During the fourteen years of close relationship there has been no friction, but instead, most hearty and enthusiastic friendship each for the other.

During this entire period the most cordial and fraternal relations have existed between these officers and the Executive Committee, which at present consists of Rev. Messrs. R. B. Hull, D. D.; W. C. Bitting, D. D.; Richard Hartley, Adelbert Chapman, T. J. Whitaker, F. P. Stoddard, and Mr. L. J. P. Bishop, who discharge their duty with regularity and fidelity.

CHAPTER XXI

"THE SUM OF THE MATTERS"

THE MISSION OF THE CHURCH.—Something besides mere figures, however accurately tabulated, is needed to give a correct estimate of the value of any religious organization. The divine standard of measurement of success or failure may differ essentially from our own. Still, when years have passed and the fruits of faithful labor are seen to be permanent for good, some estimate of their real value may be made. In the light of many years' testing we may indicate some lines of service in which the State Missionary Convention has, by the blessing of God, been especially helpful to the cause of Christ and the denomination. The object for which every true church exists is to maintain and perpetuate the worship, ordinances, discipline, and doctrines of the gospel as delivered to us by Jesus Christ and his apostles, and to advance the kingdom of God in the world by the salvation of men. Jesus said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." A missionary society, by whatever name it may be known, is only a co-operation of the churches to accomplish the same ends. The very word convention signifies coming together. The Convention does not take the place of the local church, but is an agency through which the local church can more efficiently accomplish its work. The State Missionary Convention proposes two things: To strengthen the

local church for more efficient service, and to be a channel through which the churches can unite with greater facility for reaching the unsaved. In a word, the work of the Convention is to maintain evangelical religion in the churches, and by evangelistic measures promote the spread of the gospel among men.

The Convention Evangelical.—Through its missionary workers the Convention has ever promulgated sound doctrine. There has never been the faintest suspicion of unsoundness in the faith on the part of the Board, officials, or the approved missionary workers. The doctrines of grace, so dear to the fathers, have been steadfastly maintained in all their essential characteristics. The old Bible, in its entirety, has been undisturbed by destructive criticism as the foundation of our faith, and while the greatest freedom of expression has been allowed, an essential unity of faith has been vigorously maintained. No creed has ever been formulated to which its members or missionaries have been required to subscribe, and yet in all this century of changes and upheaval so manifest everywhere, the greatest possible unanimity of belief in all the essentials of New Testament teachings, has obtained.

Statement of Doctrine.—When the Cortland Association was organized, in 1827, a few brief statements were set forth, expressive of the views of Baptist churches in that day. The ministers who prepared them were in hearty sympathy with the State Missionary Convention, and nearly or quite all were represented on its Board. Among them were such men as Alfred

Bennett, Thomas Purinton, Nathan Peck, Horace Griswold, and others of blessed memory, including intelligent and devoted deacons and laymen. These statements were printed in the first copy of the Minutes for the information of the people under the title, "The Articles of Faith of the Cortland Baptist Association":

ARTICLE 1. We believe there is one eternal God made known to us in three persons, the Father, Son, and Holy Ghost.

ART. 2. We believe the Scriptures of the Old and New Testaments are the revealed word of God, and the only rule of faith and practice.

ART. 3. We believe that man was created upright, and being left to the freedom of his own will, fell by sin from his original rectitude into a state of condemnation and moral death. That the just demerit of sin is eternal punishment; that the only way of salvation from sin is through Jesus Christ, who has become the end of the law for righteousness to every one that believes.

ART. 4. We believe in a full and complete justification of the imputed righteousness of Jesus Christ, imputed by grace, received by faith, and that God will preserve all that are born of the Spirit, and bring them to eternal glory and happiness.

ART. 5. We believe that before the foundation of the world God chose all that ever will be saved, in Christ as the head and husband of the church, that they should be holy and without blame before him in love.

ART. 6. We believe that the Son of God will come to judge the world in righteousness, and that there will be a resurrection both of the just and the unjust, and that the misery of the wicked, and happiness of the righteous, will be eternal.

ART. 7. We believe the first day of the week is by eminence called the Lord's day, in memory of Christ's resurrection, and that it ought to be exclusively devoted to the public and private duties of religion.

ART. 8. We believe that the churches ought, by equality among their members, according to their ability, to communicate of their substance to the ministers and other church charges.

ART. 9. We believe that immersion in water, a believer the subject, is the only gospel baptism, and the only regular step into the gospel church, and that unbaptized persons ought not to come to the Lord's Supper.

ART. 10. We believe that a church of Christ is an associated body of baptized believers, whose external practice agrees with the Scriptures, . . that they are an independent body in matters of faith and discipline, . . and that to be properly organized ought to have a minister or bishop and deacons, and that advisory councils may sometimes be necessary.

No better statement could be made in uninspired language of the distinctive doctrines and practices of Baptist churches at this day. The language is concise, clear, and comprehensive. The men that formed this statement had positive convictions. They believed something and knew why they believed it. In some quarters it is given out that the days of doctrinal preaching have happily passed; that it is no longer needed, that we are living in a practical age, and other like expressions. But were those men lacking in practical piety? When have there ever been greater or more powerful revivals of religion than in those years? When were the truths of the gospel set forth with greater power and clearness, convicting men of sin by the accompanying power of the Holy Spirit? When Jesus preached the practical Sermon on the Mount, it is recorded that "the people were astonished at his doctrine." Sound doctrine is at the very basis of right living.

EVANGELISTIC.—The Convention has been not only evangelical, but evangelistic. The constitution of the Lake Baptist Missionary Society declared its object to

be: "To send the gospel and other means of promoting the knowledge of God among such of our fellow-creatures as are destitute and that, either stationary or occasional, as prudence may dictate or funds admit." While the work of the Convention has been broadened, its present Constitution makes its first object to be "To promote the preaching of the gospel." There has been a faithful adherence to this purpose through all the history of the past; while other objects have been added, none has been allowed to supplant the great work of proclaiming the gospel to lost men. And along this line have the great successes been achieved.

Early Missionaries.—Some of the first missionaries of the Convention were denominated "flaming heralds of the cross." Such a man was John Peck, who during his first and only pastorate of the First Cazenovia Church (New Woodstock), baptized 640 into its fellowship, besides making many evangelical missionary journeys in various parts of the State. Another man whose work justified this title was Alfred Bennett, whose ministry was attended with large displays of the grace of God, in the conversion of sinners. These men were types of others of their day.

More About David Irish.—Since the first part of this work was in type, some facts in regard to this man of God have come to light that reveal more clearly the vast extent of his pioneer work. In addition to his having planted several of the earliest churches in Cayuga County, and given to them in their infancy his pastoral care, he planted the church in Manchester (then Farm-

LIFE DIRECTORS' CERTIFICATE.

Showing from left to right, Nathaniel Kendrick, Alfred Bennett, and John Peck.

ington) and was its pastor from its formation in 1797 to 1800. This required a journey from his home in Scipio (Venice) to that part of his charge, of fifty miles or more, through a sparsely settled country, and much of the way, an unbroken forest. His best mode of travel was on horseback, but like others engaged in the same work, he often went on foot. In addition to these extensive labors at home, he was one of the first to penetrate a more distant field in "the far West" and evangelize on "The Holland Purchase." In 1810 he organized the Baptist church in Willink (Aurora), Erie County, the first religious organization in that town. Well may we pause in reverence at the mention of the names of such men by whose labors, under God, those principles were planted in the virgin soil of this republic, which are now bearing fruit in our Christian civilization. Were the same spirit of self-denying, consecrated zeal manifested in the ministry of to-day, there would be less moral destitution in our land.

Elder Swan.—Among those who labored as missionaries in those early days was Jabez S. Swan, of whom one used this language: "Whose voice has been a clarion of the Lord all over this field (New York and Connecticut), and whose life and labors formed the most thrilling chapters in our history for a quarter of a century. One should have seen him in the prime of his manhood, before a vast assembly, when the fullness of the Spirit of the Lord was upon him and upon the people. Perhaps his text would be, 'If the Lord be God, serve him.' It were almost pardonable to believe that Elijah himself was present. Fact followed fact, argu-

ment followed argument; thoughts bloomed into fragrant illustrations, conclusions were crowned with Scripture narratives, incidents, and commandments, till, rising in fervor of faith and volume of voice in the spirit and power of Elijah, he seemed to call down upon the people the power of the Highest. In such ministry was realized the fact that the gospel is the power of God." He was instrumental in the conversion of 10,000 persons, the most of whom he baptized. He was in the service of the Convention for two years, but gave all his income from that source to a poor church for the building of a meeting-house, in Preston, Chenango County, N. Y.

Elder Chamberlain, of South New Berlin.—Another name, less widely known, but a choice spirit and fellow-worker with Elder Swan, was Joseph H. Chamberlain, who spent a year in the service of the Convention as an itinerant missionary. He was a man of remarkable power in prayer as well as one who had power with men through the gospel. The last time the writer ever heard his voice in public was in prayer at an Association, when he used these words with thrilling and solemn earnestness: "O God, keep us humble, cost what it may."

Elder Sheardown.—Perhaps no man has left a more lasting impression on the Baptist churches of the Southern Tier counties of New York and northern Pennsylvania than Thomas S. Sheardown, whose name appears for several years on the list of the Convention missionaries. He was the founder of many of the churches in

the field in which he labored. A pioneer, itinerant missionary and pastor, the story of his life reads like a romance. It is too full of living reality to need the gloss of fiction to add to its charm. Elder Sheardown was a man of God, full of faith and of the Holy Ghost. He was especially successful in soul-winning. Many other names, not so widely known perhaps, but no less worthy, might be added to the list.

Revivals not New.—The growth of the denomination in the State is more largely due to the evangelistic spirit that has been a leading characteristic of Baptists than to any other cause. "Protracted meetings" are comparatively of recent origin, having first come into prominence in the days of Finney, Knapp, and their contemporaries, but revivals of religion and evangelistic efforts are as old as Christianity. The revivals in the earlier days of the century were characterized by more personal work, and by greater zeal in the ordinary services. Such seasons were marked by deep convictions, which spread through an entire community, and affected the lives and conversation of the people. Some of these seasons of special interest lasted for several months without abatement.

Results of Evangelistic Efforts.—The work of the Convention has been successful in proportion as the evangelistic element has been emphasized. The whole number gathered into the churches by baptism, as the result of missionary labor, so far as reported to October 1, 1900, is 42,570. This does not include those baptized before the union of the Hamilton Missionary So-

ciety with the State Convention, nor many who were baptized by others than the missionaries themselves, though converted through their instrumentality. It is safe to conclude that not less than 45,000 have been added to the Baptist churches by baptism on confession of faith through the agency of the Convention. Many of these have become ministers of the gospel, evangelists, and home and foreign missionaries. The benign influence of the Convention workers, in ever-widening waves, is spreading all over the earth.

Need of Enlarged Effort.—It is a conviction that is constantly increasing through observation and experience, that this evangelistic work should be a specialty of the Convention. Independent, and in some cases irresponsible, evangelists are flooding the country, some of them good men, others absolutely unqualified to teach, some of them if not bad at heart yet using methods and measures that bring the cause of Christianity into contempt. Evangelists are a divinely ordained class, and named among the gifts of the ascended Christ to men (Eph. 4 : 11). Why should not more such men, who are called of God and fitted for the work, be sent out under the patronage of such a responsible organization as the Convention? Two important ends would be accomplished by this plan. The churches would be guarded from harm through unsafe men, and those churches or communities most needing such help could secure it, even though unable to meet the expense themselves. There are other reasons, which we need not stop to name at length, equally strong in favor of this plan, the chief of all being that the temptation to

create a false excitement by questionable methods or the evasion of denominational doctrines, for the sake of securing a larger financial income, would be obviated.

Work Among the Foreign Population.[1]—The vast numbers coming to our shores from other nations, and from across the border in Canada, have not been overlooked in the missionary work of the Convention. Missions among the French from Canada and others speaking the French language, have been instituted and maintained. Rev. P. C. Paumier was in the employ of the Convention from 1862 to 1879 as a local and itinerant missionary among the French in northern New York. From a very early day missions have been maintained for longer or shorter periods among the Germans in New York, Albany, Syracuse, Rochester, and Buffalo. A large proportion of the children of those gathered into German churches have become identified with English-speaking churches and are among the most valuable and substantial members of these bodies. Of the missionaries of this class none is more worthy of special mention than Rev. Albert Von Puttkamer, who labored as a missionary of the Convention among his own people in Buffalo and Albany. His work in Buffalo resulted in the establishment of three German Baptist churches in that city. He also labored in the city of New York for fourteen years. Mr. Von Puttkamer performed honorable service in the Civil War, having received a military training in his fatherland, Prussia. After the war he labored in Albany, Hemlock Lake,

[1] For work in other localities among French, Germans, Swedes, and Welsh, see tables in the Appendix.

Yorkshire, Williamsville, Defiance, Lodi, and Springfield. It was said of him: "His life marked an era. He was the first German to be baptized by an American Baptist minister; the first to be ordained into our communion; he also organized the first German Baptist church in New York, which was the first of its kind in America. To-day there are more than 300 German Baptist churches in this country, with a flourishing membership. He was thrice a nobleman, by birth, by nature, and by grace." Truthfully did the New York "Tribune" say of him: "Albert Von Puttkamer was a milestone in the road of religious progress." He died at West Farms, New York, March 21, 1893, at the ripe age of eighty-three years.

Edifying the Body of Christ.—The Missionary Convention has from the first honored the local church. It has often been minimized as an institution whose sole object was "to help feeble churches." The object as stated in the Constitution is, "To promote the preaching of the gospel and the establishment and maintenance of Baptist churches in the State of New York." There is not one word about "feeble churches" in the document. Churches, like individuals, ought to be mutually helpful. No man, however strong or wealthy, is independent. No church is independent. Financially strong churches are as dependent as financially weak churches, only along different lines. The small churches, as a rule, furnish, under God, the ministers for their wealthier neighbors. Ninety per cent. of the pastors of the financially strong churches come from the weaker churches. The same rule holds true among the lay-

men, editors, educators, and business men inside and outside of the churches.

"FEEBLE" IS A MISNOMER.—It is high time that all this talk about "feeble" churches was done with. Any church is "feeble" that has lost its spirituality. Laodicea had a church that was rich, increased in goods, and had need of nothing, but it was a "feeble" church in Christ's estimation. No matter how small or poor in this world's goods a church may be, it is strong if it is the dwelling-place of God. "God is in the midst of her, she shall not be moved; God shall help her, and that right early." The Missionary Convention is an organization for mutual helpfulness of the Baptist churches in the great work committed to all the churches, the evangelization of the State, the nation, and the world. If there is any place along the line of God's army that needs strengthening in any particular, its purpose is to strengthen that place. A congregation of fifty needs just as good teaching as one of five hundred. Souls everywhere are precious, whether the flock be little or large. "Christ loved the church and gave himself for it." In seeking the welfare of all the churches we are fulfilling the purpose of his great love. There is still a call for churches in the Empire State. Strong, vigorous, spiritual, evangelical churches are needed. The work of the past is conclusive proof of the value of the Convention. Aside from the large numbers not enumerated that have enjoyed the very helpful ministration of evangelistic missionaries, there have been not less than seven hundred Baptist churches in the field, covered by the State Missionary Convention, planted or fostered

through its agency, the largest portion being located in the State of New York.[1]

The reader is asked carefully to examine the tabulated statements in the Appendix, taken from the annual reports of the Convention, which although necessarily incomplete, will conveniently show the magnitude of the work done. Probably few members aside from the pastors of such churches as Lockport, Jamestown, Gloversville, First Syracuse, First Buffalo, First Rochester, First Binghamton, First Ithaca, First Elmira, Owego, and Albion, and a multitude of others, have any conception that the missionaries of the Convention laid the foundations of these churches, and that the Convention fostered them until they became able to care for themselves.[2] The work already wrought through the grace of God has compensated a thousand-fold for all the outlay. The total expenditure for all departments of the work from the beginning, in 1807, to October 1, 1899, was $959,515.89. The whole number of missionaries employed during this time, so far as we are able to ascertain, was one thousand eight hundred and thirteen (1,813). It follows naturally and without argument that the Missionary Convention is practically an efficient auxiliary to all our denominational enterprises, missionary and educational.

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[1] This does not include the work done by the Hamilton Missionary Society, of which we have no accurate record. These churches are located in every part of the State, including our largest cities. A few of them have changed their names and location, but the greater part "remain until this day," and with a few exceptions include the numerically strongest in the State.

[2] The tables are incomplete up to 1840, but the list is made up from fully authenticated sources.

Hamilton and Rochester.—We have already seen that our great educational institutions at Hamilton originated in the meetings of the Hamilton Missionary Society. The University and Theological Seminary at Rochester were an offshoot of those at Hamilton. The Baptist Education Society of the State of New York, and the New York Baptist Union for Ministerial Education, have performed a service of untold value to the cause of Christ at home and abroad. The cause of education has been a feature of the Convention's annual meetings for the last thirty years. The Convention has been not only a moral force, in aiding the training of men for the ministry, but often has been instrumental in the conversion of the candidates for that holy office. We have no hesitation in saying, that of the 45,000 brought into the churches through this agency, the percentage of those entering the gospel ministry is as large, if not larger, than from any other source.

Other Missionary Bodies.—That the work of home and foreign missions has been aided by the Convention goes without saying. These causes, from the very beginning until now, have been so interwoven with the State work that they are interdependent. Strong churches, a live evangelism in the domestic field, induce a corresponding interest in the wider work for the regions beyond. Churches never decline from overwork. They do decline from inactivity. New York State demands our first care, not for herself alone, but that she may be a greater factor in spreading the gospel throughout the world. Between the Convention and all other denominational interests there is not, and ought

never to be, any competition. We protest with all our hearts against minimizing the work of State evangelization, giving it smaller place, making it the last of the objects of our benefactions and our prayers. We emphasize this protest in the interests of the very causes often presented in such a way as to obscure the wants of the home field.

Missionary Churches Trained to Give.—There are no better or more generous contributors in proportion to their ability to all our missionary enterprises than the churches that have learned by long and severe struggle with poverty how to give when giving costs something. An instance in illustration known to the writer is deserving of record. The church at Hemlock Lake, few in number and very limited in financial resources, for many years supported a native preacher in Assam, who in one year received by baptism 152 members in churches on his field as a result of his labors. Other instances of the relation of the Convention work to the foreign field might be cited. They are not needed. The field is the world. New York, with more than seven million inhabitants, its location at one of the principal gateways of the nation, its vast resources, its political and commercial predominance, is no insignificant part of that field. Many considerations emphasize its importance as a field for missionary enterprise, in order that the mighty influences that are disseminated through all these channels may work for the uplifting of Christ's kingdom in the nation and the world.

APPENDIX A

LIST of churches in which missionary labor has been performed, and which have been assisted by the State Missionary Convention since 1822, so far as can be ascertained:[1]

Adamsville, 1898, 99.
Addison, 1843, 67, 70–73, 79–84.
Adirondack, 1880–85, 89, 90, 92, 96.
Akron, 1840, 41, 75, 76, 80–85.
Albany, African, 1828–30, 34, 36.
Albany, Germans, 1856–67, 69–73.
Albany, Hamilton Street, 1858–60.
Albany, Pearl Street Mission, 1856, 57.
Albion, Orleans County, 1840–42.
Albion, Oswego County, 1829, 60, 61, 77, 91, 92.
Alden, 1835, 52–54, 71–74, 79–84, 90, 91, 95–99.
Alexander, 1835.
Alexandria, 1830, 34.
Allegany, 1854, 55, 72.
Allegany Association or County, 1827–32, 34, 40.
Allegany Indian Reservation, 1855, 56, 58–70, 99.
Allen, 1835, 79–82, 87–91, 99.
Almond, 1834, 40, 41, 50, 76, 80–83, 92–97, 99.
Alpine, 1878, 79, 95.
Altay, 1894, 95, 97.
Amherst. (See Williamsville.)
Amityville, 1897.
Amsterdam, 1829–31, 33, 34, 36, 37, 39.
Andover, 1846, 47, 52–54.
Angelica, 1835, 36, 38, 42, 43, 54, 59, 79–82, 86, 98, 99.
Antwerp, 1829, 30, 36, 38, 44, 62–64.
Apulia, 1891, 95–99.
Arcade, 1838, 40–42.
Argusville, 1838, 39, 41, 42.
Ashford, 1833, 40.
Ashville, 1842–45, 49, 52, 53, 77, 85, 86, 93.
Athens, Green Co., 1833, 36–38, 63, 64, 69, 72–74.
Athens, Pa., 1892, 93.
Athol, 1889, 93.
Attica, 1834–44, 53, 54.
Aurelius (see Montezuma), 1841.
Auriesville, 1833, 37.
Austerlitz, 1841.
Avoca, 1847–49, 52, 53, 72–75, 79, 80, 86–91, 98, 99.
Avon Springs, 1839, 40, 43–46.

Babcocks Grove, 1849.
Babcox Hollow, 1895, 96.
Bainbridge, First, 1837–41, 71–74, 87–89.
Bakers Mills, 1897.
Baldwinsville (see Lysander), 1841, 45–47.
Bangor, 1859.
Barnes Corners, 1875, 76, 82–84, 87, 88, 91.
Barre, 1832.
Batavia, 1834–42, 45.
Bath, 1843–46, 89–93.
Bedford Station, 1895, 96, 97.
Belfast, 1842–44, 75–77.
Belle Isle, 1838.
Belmont, 1843, 54–56, 78–81.
Bennettsville, 1888, 92, 96–99.
Bennington, 1880, 81, 86, 87, 89–91, 93–97, 99.

[1] This list does not include churches receiving help from itinerant missionaries.

Bergen, 1878.
Berkshire, 1839.
Berkshire Association (now Broome and Tioga), 1831.
Berne, 1840.
Bingham, Potter County, Pa., 1840.
Binghamton, 1828–33, 35–37.
Birdsall, 1842, 45, 47, 49.
Black River Association, 1828, 31, 33, 48, 51, 59.
Black River, 1890, 91, 97.
Black Rock (now part of Buffalo), 1840, 44, 46.
Blenheim, 1842, 43.
Blodgett Mills, 1891, 93–95, 97–99.
Bloods Corners, 1837.
Bloods Depot, 1875–83.
Bolton, 1876, 83–85, 90–95.
Boonville, 1840, 41.
Boston, Erie County, 1833, 81.
Bradford (formerly Jersey), 1825, 26, 29, 38, 40, 41, 82, 83.
Branchport, 1840–42, 76, 78, 79.
Breesport, 1873–77.
Brewsters, 1882, 83.
Bridgeport, 1844, 46, 47, 52, 53, 61, 84.
Bridgeville, 1844–46.
Bridgewater, 1876.
Brisbin, 1898, 99.
Bristol, 1837, 41, 93, 94.
Brockport, 1842.
Brookfield, Pa., 1842, 43, 93.
Brookhaven (see Yaphawk), 1859–61, 64, 65.
Brooklyn, 1856.
Brooklyn, Bushwick Avenue, 1863–65.
Brooklyn, Gethsemane, 1866, 67.
Brooklyn, Greenwood, 1860–63.
Brooklyn, Mission, 1859.
Brooklyn, Scandinavians, 1869–71.
Brooklyn, Steinway, 1897, 98.
Brooklyn, Swedes, 1869.
Brooklyn, Wyckoff Avenue, 1897–99.
Brookton, 1839, 95, 97–99.
Broome County, 1827, 28.
Broome, Second, 1839, 41, 42.
Broome and Tioga Association, 1860, 62, 63.
Buffalo, First, 1822–25, 27, 29, 31–33.
Buffalo, Cottage, 1845, 46.
Buffalo, Emmanuel, 1879, 80, 82, 83.
Buffalo, Germans, 1849–56, 59–66, 79–82.
Buffalo, Michigan Street, 1851, 57, 59.
Buffalo, Second German, 1840, 42, 46, 47, 80, 81.
Burke, 1875–79, 82–86, 92–96.
Burlington, First, 1840–42, 89.
Burlington Flats, 1881, 82, 85–89.
Burlington, Green, 1845.
Burns, Allegany County (see Canaseraga), 1835, 36, 45, 47–49.
Butternuts, First (now Morris), 1841, 42.
Byron, 1837, 38, 41.

Cairo, 1834, 36–38, 40–42, 46, 79, 80–83.
Cambria, Niagara County, 1840.
Cambridge, 1844–46, 48, 49, 57, 71, 72, 98, 99.
Camden, 1840, 41, 84.
Cameron, 1866, 75.
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APPENDIX B

A list of the names of missionaries of the Baptist Missionary Convention of the State of New York.

NOTE.—The following table of statistics is compiled from such records as were obtainable. No record of the work of the missionaries of the Hamilton Baptist Missionary Society, except a few journals, was printed, and no complete record of the missionaries and missionary work of the Convention prior to 1840. Since that date, with the exception of the years 1853 and 1855, when the list of baptisms was omitted, we have nearly full and accurate statistics.

A dash between dates shows that all years between are included with them.

MISSIONARIES.	PLACES.	YEARS.	WEEKS.	SERMONS.	BAPTISMS.
Abbott, J. Bruce	Orleans, special missionary, West Danby	1896–99	98	251	3
Abrams, D. E	Tyrone, Galway, and East Galway	1892, 93, 95–97	178	371	5
Adams, E. E	Darien	1895, 96	83	237	1
Adams, F. H	Chili and Hamlin	1895–97	109	234	29
Adams, Geo. D	Sidney and De Ruyter	1891, 92	82	176	14
Adams, Orsamus	Lysander First	1841	26	.....	.....
Adams, Robert	Cattaraugus County	1832	8	.....	.....
Adams, Samuel W	Johnstown	1844	52	.....	2
Adsit, Jr., Samuel	Weedsport and Prattsburg	1839, 43	104	.....	36
Ainsworth, J. W	South Richland, Tyrone	1882, 84, 85	89	225	.....
Ainsworth, S. C	Addison	1867	26	67	.....
Ainsworth, S. S	Delphi	1855	.....	.....	.....
Albert, L. B	Itinerant, and Rapids, Rochester	1879–81, 86	82	174	2
Alcott, D	Clinton	1851	39	86	2
Alden, Chas	Herkimer	1891	39	121	16
Aldrich, Sidney	De Ruyter	1897	23	63	2
Alfke, Jr., Henry	Lackawack	1899	34	139	15

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Allaben, W. N.	Margaretville	1878, 79, 81–83	155	467	16
Allen, D. J.	Howard	1897–99	155	303	3
Allen, Ezra W.	Northampton	1841, 43	104	.....	62
Allen, Fred W.	Churchville	1897, 98	91	163	9
Allen, Marvin	Canandaigua	1837	.....	.....	.....
Allen, Orsamus	Seneca Falls	1828, 30	104	.....	.....
Allison, J. C.	Lewiston, South Erie County, La Grange, Silver Creek	1836, 37, 39, 43	104	.....	1
Alvord, Sam	Pine Grove, Pa	1841, 42	65	117	.....
Ames, G. A.	Carthage	1856	.....	.....	3
Ames, L. F.	Ashville	1852, 53	40	107	1
Amner, Jas.	Sidney, Unadilla, Second Franklin, Hamden, Franklin, Second Hanover	1837–40	130	.....	.....
Anderson, D. W.	Michigan Street, Buffalo	1857	52	117	60
Anderson, J. B.	West Oneonta	1892	8	12	.....
Andress, L.	Boston, Erie County	1881	13	42	.....
Andrews, Benj.	Spafford	1841	52	.....	.....
Andrews, R. D.	Delhi, Corinth, South Glens Falls	1865, 71–74, 84	229	652	10
Anson, Leonard	Lodi, Erie County	1841	52	.....	8
Applegate, Thos.	Newburgh	1846, 47	52	.....	1
Argow, W.	German, Albany	1869–73	260	722	31
Arkills, M. E.	Enfield	1861	52	96	.....
Arthur, Wm.	Schenectady	1846	52	.....	.....
Ashley, R. B.	Turin	1836	.....	.....	.....
Ask, Justus	Lyons	1858, 59	52	185	23
Atkinson, Frank V.	Masonville and Bennettville	1899	13	30	3
Aulick, H. P.	Hamlin	1893	26	51	.....
Avery, W. H. H.	"Rapids," Rochester	1880, 81	91	251	10
Babcock, A. R.	Wolcott, Red Creek	1883–85	76	177	.....
Babcock, D. D.	Millport and Rapids, Rochester	1875–78, 82–85	362	1,296	108
Bachelder, A. K.	Schenevus	1873–75	47	167	13
Bacon, J. N.	Madrid	1885–89	253	582	35
Bacon, W. V.	Lorraine and South Glens Falls	1893, 94	21	42	6
Bagley, H. L.	Wolcott	1882	9	14	.....
Bailey, Charles	Jeff. County, Philadelphia, North Wilna, Fort Covington	1862–65, 75–78	308	679	9
Bailey, D. J.	Bolton and special missionary	1885, 91	65	236	8

Bailey, J. J.	Mt. Upton	1877, 80–83	152	355	25
Bailey, J. L.	Randolph, Napoli	1892–94	104	312	3
Baker, C. R.	Sidney	1890	36	91	4
Baker, Jas. M.	Churchville	1893	53	69	3
Baker, L. S.	Martinsburg, Canton, Monterey	1838, 76–78	74	110	5
Baker, N.	Lyons, Waterloo	1840–44	212	157	73
Balcom, B. F.	Corning	1850	13	14	1
Baldwin, Elijah	Franklin Association, Delaware County, Unadilla	1831, 35, 53–56	182	369	29
Ball, G. W.	Wolcott	1890–92	101	232	11
Ballard, J.	Yorkville	1855	9	27	.....
Barber, E. M.	Manlius	1884–86	117	186	11
Barber, J. J.	Madrid	1892	35	92	4
Barber, J. T.	Bainbridge, Madrid	1887–89, 91	169	371	.....
Barker, W. H.	Elizabethtown, North Lewis, New Russia	1897–99	151	528	20
Barker, W. W.	Canaseraga	1897	10	21	5
Barlow, F. N.	Phillipsville (Belmont)	1856	.....	.....	19
Barlow, Jas. D.	Lansingburg	1861, 62	87	183	12
Barlow, N.	Red Hook, Dutchess County	1834	2	.....	.....
Barner, A. S.	Utica, Calvary	1899	26	52	2
Barnes, G. W.	Rosendale, Canastota, Clockville, Black River, and Great Bend	1863–65, 83–85, 90, 91	373	1,142	33
Barnes, H. W.	Niagara Falls, Ogdensburg, Central District Missionary Cor. Sec.	1866–70, 82, 86–99	428	1,240	122
Barr, J. W.	Evans Mills	1883–85	109	253	.....
Barrell, A. C.	Laona, Chautauqua County	1839, 40	52	.....	9
Barrell, Noah	{Ports Wayne and Seneca, Wolcott and South Danville, Lockville, now Newark}	1834, 37, 43–45, 47	201	.....	16
Barrett, F. C.	Durhamville, Sidney	1889, 91, 98, 99	192	483	28
Barrett, J.	West, Staten Island	1857	52	125	.....
Barrett, Sam	Port Jervis and Middletown, South Middletown	1839, 40, 45, 46, 52	169	26	5
Barrett, W. H.	Avoca and special missionary	1896, 98, 99	134	333	53
Barrows, A. W.	East Pharsalia	1893, 94, 96	102	167	3
Barry, A.	Grafton, Taberg, North Bay	1893–99	338	929	27
Barry, J. K.	Milford Second	1842	52	180	.....
Baskwell, J. A.	Bolton Landing and Wells	1893, 94, 96	141	385	6
Bassett, W. M.	Monterey	1856	.....	.....	.....
Bastow, Jonathan	Port Chester	1869	13	36	.....
Bate, Edward	Nassau and East Nassau	1893–95	78	274	.....
Bates, J. M.	Holland, Dansville	1877, 88	75	119	99
Bates, L. C.	Milford, Second, and Richmondville	1839, 41–43	78	.....	25
Batson, W. H.	Genesee, Ontario	1882–85, 91	171	433	36
Bauermeister, W.	Germans in New York City	1840	6	.....	.....
Baum, J. G.	Folsomdale, German	1897	26	65	.....
Beach, Allen	Painted Post	1839	52	.....	4

MISSIONARIES.	PLACES.	YEARS.	WEEKS.	SERMONS.	BAPTISMS.
Beals, H. C.	Upper St. Lawrence County	1859–61	149	382	15
Beardsley, W. W.	Monterey, East Pembroke, and Randolph	1860, 86, 87, 91	123	350	.....
Beckwith, G. S.	Herkimer and Mohawk	1896–98	139	426	31
Beckwith, Orrin.	Lysander	1846–48	104	50	4
Beckwith, S. L.	Rensselaerville	1893	11	22	.....
Beebe, Comfort.	Cameron	1875	13	30	.....
Beebe, F. M.	Memphis and Warners	1892, 93	104	218	5
Beebe, T. B.	Otselic, Lincklaen, and Pharsalia	1835	52	.....	.....
Beers, G. A.	Assistant with C. W. Brooks	1886, 87, 89	53	60	13
Beetham, J.	Saugerties and Orange, N. J.	1837, 40, 41	104	.....	10
Behrens, J. F.	Tully and Vesper	1898, 99	93	322	6
Beman, J. H.	Sempronius and Fleming	1891, 92, 94	108	231	7
Beman, S. A.	Union Springs	1883, 84	51	171	11
Bemis, Varenes.	Allegany and Steuben Counties, Cattaraugus Association, Almond and Angelica	1829, 30, 32, 37–43	283	145	45
Benedict, E. L.	Sanford	1845	26	.....	1
Benedict, Ira.	Mohawk	1843	84	.....	19
Benedict, J. H.	Jordan	1884, 85	64	115	.....
Benedict, J. L.	Matteawan	1865, 66	52	100	15
Benedict, W. F.	Belmont, Tyrone, Altay, Prattsburg	1880, 81, 95–99	352	899	47
Benjamin, F. E.	Margaretville, West Bainbridge	1892–95	99	267	20
Bennett, A.	Agent	1828	.....	.....	.....
Bennett, A. M.	Smyrna	1864	26	30	1
Bennett, E.	Burns, Allegany County	1835	26	.....	.....
Bennett, Ira.	Penn Yan, Baldwinsville	1838, 45, 47	26	.....	2
Bennett, M. L.	Chester, Horicon, Bolton, Adirondack, and Nassau First	1876–83	324	923	51
Bennett, Olney.	McDonough	1839–43	225	175	59
Bergstedt, C. G.	Scandinavians in New York and Brooklyn	1869–71	143	300	12
Berry, Chas.	Alpine and Cayuta	1878, 79	54	160	.....
Berry, Jas. M.	Richmondville, Masonville, North Sanford, Otego, Stillwater First	1884–90, 93, 94, 97–99	481	1,363	42
Bessey, F. E.	Union, Hancock	1879, 80, 82	108	296	14
Bidwell, S. S.	Chittenango	1895–97	117	302	22
Billings, W. A.	Angelica West Allen	1898, 99	68	161	.....
Binga, A.	Amherstburg, C. W.	1852–54	145	394	38

Bingham, Ira W.	Truxton, Campbell, and Hornby	1895, 97	47	134	18
Black, J. L.	Lake Placid, Plymouth, and Pawling First	1893, 95–97, 99	152	392	15
Black, Leonard	Hamilton Street, Albany	1858, 59	52	141	6
Blackman, M. H.	South Hannibal	1898	48	125	
Blain, Jacob	Pompey, Niagara Falls, Black Rock	1839, 43, 44, 46	195		24
Blain, John	Oswego	1824	2		
Blake, John	Ohio	1832	13		
Blakeman, C. F.	Greenfield Center, South Glens Falls, and Athol	1873, 74, 85–87, 89	206	558	7
Blakesley, Eliada	Clarence	1842	26	60	
Blanchard, E. M.	Bainbridge	1871–74	130	382	9
Blanchard, J. M.	Lewis, special missionary, Bolton Landing	1892–95, 97, 98	226	625	60
Blanden, J. S.	Memphis, Hawley St., Fourth Syracuse, South Side, missionary	1881, 82, 84–90	403	929	32
Blesene, D. G.	Williamsville	1870, 71	65	232	2
Blinkey, D. A.	Cattaraugus Indians	1875–77	129	441	5
Bliss, A. H.	Phelps	1873, 74	52	119	2
Bliss, E. W.	Sag Harbor	1852	26	74	1
Blodgett, J.	Watertown	1829	9		
Blood, C.	Shullsburg, Wisconsin	1850	39	89	4
Blood, Hervey	Medina	1828	52		
Bloss, S.	North Bay	1842–44	109	45	24
Blount, E. G.	Depauville, Clayton, Lorraine	1844, 45, 72	65		9
Blowers, F. L.	Hemlock	1898, 99	104	252	
Boardman, J.	Leon, Cattaraugus County, Conawango	1839, 40, 42, 46	117	80	5
Bogart, Wm.	Fort Ann and Kingsbury	1861, 62	6	15	5
Bogart, W. E.	Hume	1893	26	64	
Bolton, L.	Exeter	1851	39	79	
Boorman, Chas.	Findley's Lake	1897	52	155	
Booth, C. M.	South Dansville, Canton, Colosse, evangelist	1868, 79–81, 83, 84, 94	214	639	102
Booth, C. W.	New Hartford and native Indian	1886–99	233	462	12
Bonham, C. L.	Allen, Hemlock Lake, Mayville, general miss'y, and Waterloo	1891, 93–96, 99, 1900	172	644	151
Boughton, Alanson	Hastings	1844	52		
Boughton, O. H.	Moriah	1897–99	153	452	9
Bourne, C. E.	Hamden	1844, 45	52		
Bowen, D. E.	Broome and Tioga Association	1863	13	37	
Bowen, Henry	Sparta, Avon Springs, West Avon, Greenfield	1839–41, 44–46, 53, 54	303	56	32
Bowler, George	Coventry and Greene, Page Brook, and Hartwick	1891–96	286	665	53
Bowler, John	East Branch, New Lisbon	1891–93	102	264	12
Boyce, Peter	Greenpoint, L. I.	1852–54	104	301	8
Boyes, J. H.	La Fargeville	1885	20	70	
Boynton, A. L.	Brookfield and Essex	1893	18	18	
Boynton, W. T.	Westfield	1837, 38			
Bradley, Geo. B.	Margaretville, special, and East Utica	1896, 97, 99	67	267	11

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Braisted, B. H.	Dunkirk	1866, 67	104	197	40
Braisted, L.	Gorham and vicinity	1858	52	102	3
Branch, John	Elmira, Central	1874	13	30	.....
Braman, Bartimus	Cattaraugus County, Chau. Association, Clear Creek, Mich	1832, 34, 37, 42	143	60	.....
Brand, J. C.	Niagara Falls and evangelist	1886–89	153	889	103
Brandt, Henry	Orleans	1895	13	25	4
Brandt, Thos.	Whitehall	1851–54	143	369	25
Brant, J	Liberty, Susquehanna, Pa	1840	.....	.....	.....
Breed, Allen	Manlius, Sullivan and vicinity	1833	30	.....	.....
Brewster, Wayne	So. Hannibal, West Oneonta, Elizabethtown, New Baltimore	1879, 80, 82–84, 97–99	331	695	8
Bridge, Geo.	Trenton Falls	1842	52	.....	.....
Briggs, G. A.	Utica Calvary	1897	35	77	.....
Bright Jr., Edward	Bethel, Utica	1840	26	.....	24
Bright, T.	Constantia	1845	18	.....	.....
Broady, H. O.	Mohawk River Association	1861	26	60	.....
Broderick, T. F.	West Danby	1891, 92	78	151	16
Brokaw, J. E.	Sloansville	1893	13	27	4
Brokaw, L. E.	East Nassau	1895	12	40	.....
Bromley, Henry	Long Island, Brooklyn, New York City, and Port Chester	1853, 54, 56, 58–60, 63	299	932	166
Bronson, W. A	Yaphank	1855–57	79	263	17
Brookins, J. C.	Plymouth	1892	13	15	.....
Brooks, Chas.	Cattaraugus County and Upper Jefferson County	1834, 36	43	.....	.....
Brooks, C. A	West Clarksville, West Walworth, Sandusky, and Waterloo	1892–94, 97, 98	130	279	7
Brooks, C. W.	District Missionary, Southern New York, Western District, Watkins, etc.	1869–73, 75–99	1,443	5,658	840
Brooks, Walter R.	Ashville	1842–45	208	115	43
Browe, E. E.	Canton	1884–87	156	357	.....
Browe, E. S.	Hempsted	1857	26	57	1
Brower, J. W.	Mendon	1892	26	47	4
Brown, A. J	Dansville	1883–85	78	219	25
Brown, C. S.	Cobleskill	1892	14	30	3
Brown, D. P.	South Richland	1883, 84	69	223	1
Brown, Henry	Cicero	1841, 42	78	60	9
Brown, H. D	Churchville	1892	26	47	.....
Brown, Isaac J	Pembroke and vicinity	1839–42	156	226	8

Brown, J. Newton	Buffalo	1823–25	120		
Brown, L. G	South Rutland	1871–74	143	358	13
Brown, Parley	Lorraine, Orwell, Albion, Black River Association	1828–33	115		
Brown, P. P	Wyoming Valley, Pa., Litchfield, Middle and East of State	1833, 38, 39, 47, 48	147	51	15
Brown, W. C	De Ruyter	1891, 92	47	105	2
Brownell, E. W	Cambridge	1848, 49	52	117	5
Broxholm, Thos	Scriba, Hunt	1897, 99	104	222	3
Brundage, N. C	Chemung, Avoca	1878, 86–88	129	245	
Buchan, A	New York City	1873	13		
Buckholz, H. C	Hamlin	1887, 88	69	149	6
Bunnell, C. K	Canisteo	1877–79	104	393	44
Burd, N. S	Herkimer	1890	34	69	3
Burdick, E	Albion	1841	26		
Burdick, Jas. R	Bradford and Tioga Counties, Pa	1839–42	204	499	5
Burdick, R. A	South Hannibal	1882–87	208	850	21
Burgess, A	Elba Second, Tonawanda and vicinity	1830, 32	65		
Burke, J	Tonawanda Indians and Versailles	1881, 82, 89, 90	105	288	22
Burke, Robert	Elmira Shiloh	1890	13	49	
Burlingame, W	Buffalo Cottage	1845	39		
Burnett, John	West, Staten Island, Pine Plains	1858, 80–84	233	472	
Burnside, G. R	Smyrna, Sherburne	1881, 82	50	124	
Burrill, W. R	Elmira Shiloh	1885, 86	52	172	10
Burroughs, E	West China, Sardinia, Ashville, North Harmony, Candor, Fairfield, Wellseyville, Moriah, Blodgett Mills, Freetown, Tioga, Center, and Ovid	1881–83, 85, 86, 90–96, 99	334	1,261	21
Burroughs, J. C	Cohoes	1846	52		
Burt, D. E	Dayton, Salamanca, Holland, South Alabama, Tonawanda, and Akron	1873–78, 87–91, 95–98	582	1,549	59
Burton, R. E	East Aurora	1877, 78	52	155	54
Bush, C	Preston	1840, 41	104		83
Bush, Wm. S	Lake George Association and Second Johnsburg	1860, 61, 90, 91	127	241	76
Butler, Chauncy	Geneva, Ind	1827	26		
Butterfield, J	Cicero, Baldwinsville	1840, 41	78		20
Buttoph, John	Michigan	1826	104		
Bywater, J. C	Birdsall	1842	26	60	
Caine, J. H	West Hoosick	1884–86	94	178	8
Caine, J. W	New Baltimore	1885, 86	99	296	6
Caldwell, A	Singing helper with J. C. Brand	1887–89	100		
Calkins, S. M	Alden	1873, 74	52	129	
Call, O. B	Canisteo River Association, Andover	1845–47	78		30
Camer, J. L	Mendon	1893	18	30	
Cameron, John	Townsend and Millport	1883, 84	61	98	7

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Camp, N.	Phœnix, Oswego County, Tully	1836, 49, 50	50	115	1
Campbell, W. W.	Athens	1872, 73	48	112	9
Canaan, John	Albion	1842	26	55	3
Cannon, J.	Whitehall	1850	39	111	.....
Capron, B. W.	Port Byron	1847	52	.....	.....
Capron, O. H.	Greenfield First	1841	13	.....	.....
Card, Henry S	Clear Creek and Watkins	1843–45, 61, 62, 64	166	160	27
Card, N.	Lincklaen	1829	52	.....	.....
Card, P.	Upper Canada	1830, 31	32	.....	.....
Card, W. H.	Bloomingdale	1843–45	104	.....	48
Carlton, Chas.	Clear Creek	1846	52	.....	7
Carmichael, W. H.	Special missionary	1894	4	17	.....
Carpenter, Calvin G.	Agent, Germans near Little Falls, Cor. Sec	1824, 26, 31, 32	156	.....	.....
Carpenter, G. S.	West and middle section State	1848–53	273	418	.....
Carpenter, H. B	West Danby	1897	13	38	.....
Carr, C.	Cattaraugus County	1832	13	.....	.....
Carr, S. E.	East Branch and Rock Rift	1896–99	178	600	22
Carryer, B. H.	Almond	1876	10	15	5
Carter, J. P.	Mechanicsville	1899	13	24	.....
Case, E. I.	Trout Creek and Loomis	1892, 93	90	184	.....
Casler, Lodwick	Butternuts First and Mohawk	1841, 42, 50	78	132	17
Cassidy, G. W.	Canaseraga	1895, 96	65	166	.....
Catlin, Chas. T	East Preston Hill, Grafton Center, East Poestenkill	1878, 84–90	351	866	8
Caughn, J. B	East Durham	1884, 85	26	50	.....
Cauldwell, A.	Warren	1838	.....	.....	.....
Center, G. S.	South Butler and Savannah	1850, 51	51	203	38
Chase, J. L	Ellery and West Clarksville	1895, 99	65	155	11
Chaffee, Henry	West Leyden and Harrisburg	1842, 43	78	75	32
Chamberlain, J. H	Allegany County	1830	52	.....	.....
Chapin, Ashael	Jamestown	1837–39	26	.....	4
Chapin, N. E.	Bradford, Pa., Amity (Belmont), Lancaster, Beetown, Wis	1841, 43, 47–50	191	284	47
Chapin, W. J.	Aztalan, Wis	1849–51	104	293	7
Chaplin, A. J.	Ithaca Tabernacle	1889–92	130	293	1
Chapman, A.	Avoca	1879, 80	52	151	.....
Chapman, H. R.	Phelps	1895, 96	51	116	12

Chapman, J. S.	Pulteney and Towlesville	1839, 40, 50	104	78	4
Charles, Elmer F.	Schenevus and Chaseville	1895, 96	78	247	14
Chase, Amos	Dansville	1842	52	175	.....
Chase, J. B	Steuben, Canisteo River Association	1831, 33–37, 41, 47, 48	299	286	32
Chase, Norman	Valley of the Lackawanna, Pa	1836	52	.....	.....
Cherryman, R.	South Rushford Branch and Freedom	1840–42	73	140	3
Child, Wm. C	South Westerlo	1841	26	.....	.....
Childs, Thos. P.	Cherry Valley	1839–42	160	100	25
Chittenden, D. D.	Wolcott, Sempronius	1840, 41, 44, 45	143	.....	16
Chollar, H. D	Schuylerville	1893	11	39	.....
Christian, C. E	Wolcott	1893, 94	39	70	1
Church, Le Roy	Eastern New York	1853	.....	.....	.....
Church, Pharcellus	Williamsburg	1854	13	39	.....
Church, R. J.	Stratford, Salisbury, Smyrna	1888–91	78	235	.....
Church, Wm.	Otsego	1859, 60, 62	156	247	2
Churchill, Samuel	Mercer County, Pa	1835	13	.....	.....
Churchill, W. E	Apulia	1899	24	47	.....
Clark, A. D.	Italy Hill, Italy Hollow	1876–78	78	260	3
Clark, A. W.	Rochester	1877	13	25	.....
Clark, Chas.	Watertown	1838	.....	.....	.....
Clarke, H. A	Chemung and Ithaca Tabernacle	1883, 84, 88	111	273	.....
Clark, Ichabod	Batavia, Brockport, Galena, Ill.	1836, 42, 49	65	285	55
Clark, James	{Bradford, Pa., Northern Pa., Potter County, Pa., Galena, Ill., Rockford, Ill.}	1825–39, 48–50	729	.....	.....
Clark, M. G.	Corresponding secretary and general missionary	1871–74	80	30	.....
Clark, S. R	Dresden, Ohio	1831	52	.....	.....
Clay, Chas.	Hancock	1871, 72	56	145	.....
Cleghorn, Jas.	Kempville	1837	.....	.....	.....
Cleveland, J. S.	Erieville, Canastota	1884, 85	68	167	11
Clowe, G. W.	White Plains	1874, 75	66	141	2
Cluse, Seth	Indian Mission, C. W., Grand River	1864–66	143	311	14
Coburn, F. E	Johnsburg Second, and Indian Lake	1893	13	24	.....
Cody, J. B.	Genoa	1893	39	99	1
Colby, T. W.	Canisteo Valley, Corning	1842, 43	37	116	14
Colby, R. H.	Buffalo Emmanuel, Salamanca, evangelist, Gowanda	1879, 80, 86–91	405	1,150	192
Cole, Albert	Virgil Village	1840	26	.....	18
Cole, A. M	Cairo, Gayhead, Greenville	1880–83	141	377	16
Cole, J. W.	Van Etten	1896, 97	62	210	4
Colegrove, Clinton	Holland	1859	52	130	.....
Colegrove, Peter	Canandaigua, Meads Creek (Monterey)	1842, 45	78	156	.....
Coleman, Martin	Chautauqua County, Tonawanda, and vicinity	1834, 37	32	.....	.....
Coleman, Matt. M.	Cattaraugus Association, New Hudson	1840–43	134	125	13

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Collins, R.	Montezuma	1882, 83	52	162	1
Colver, N.	Ogdensburg	1828	26	.....	.....
Comstock, Elkanah	Center County, Pa., and Michigan	1822-25, 27-31	385	.....	.....
Comstock, O. C.	Ithaca	1826	5	.....	.....
Connelly, W. R	Dunkirk	1865	52	90	.....
Conrad, E. H.	Bennington, East Utica	1886, 97, 98	104	218	39
Conrad, K. N.	Bennington	1886, 87	34	51	.....
Conrad, Peter	Lowville	1851	52	71	.....
Contois, P.	North Chester and Stony Creek	1897, 98	91	238	.....
Conway, T. W.	West, Staten Island	1859, 60	104	263	5
Cook, Jr., Asher	Jamesville and Milton	1887-95	401	1,056	37
Cook, C. W	Mt. Upton	1880	13	36	4
Cook, O. W.	Ithaca Tabernacle, Ovid, Van Etten	1892-99	370	793	52
Cooper, F. H	Addison	1879, 80	87	158	.....
Cooper, O. L.	McDonough	1893-96	182	631	12
Cope, H. F	Hornby and Clifton Springs	1892-94	85	258	1
Corbin, W. D.	Freedom	1843	52	.....	3
Corey, D.	North Lansing	1896	50	164	.....
Corey, D. G.	Georgetown, State Street, Utica	1836, 44	52	.....	1
Corielle, D. B.	Painted Post, Bradford, Allegany, and Steuben Counties	1826, 29, 30, 34	56	.....	.....
Cornell, H.	Port Crane	1870-72	117	387	9
Corning, C. R.	Delphi, Schenevus, Maryland, Chaseville	1883-85, 88-90	239	630	10
Cornish, H. M.	Plymouth, Kennedy	1875, 76, 93, 94	103	159	.....
Corwin, David	Amsterdam, Cobleskill, Fulton, Gloversville, Cohoes	1829-31, 40, 55	208	.....	9
Corwin, Jason	Clinton	1842-44	104	75	39
Covell, Edward	Holland Purchase Association and Lodi	1838	26	.....	.....
Covell, L.	Lexington Avenue, New York City	1853	52	127	3
Covey, Walter	Richmondville	1840	26	.....	.....
Cox, S. L.	Huntington, Northport, Cold Spring	1897, 98	78	272	2
Craft, E. D.	Pine Plains	1879, 80	52	105	.....
Crain, C. S.	Plymouth, McDonough	1881-89	324	579	6
Crandall, J. M.	Union, Vestal Center, Whitneys Point, Unadilla, Lestershire	1883-87, 92-98	520	1,444	144
Crane, D. B.	Franklin Association, Sidney, Unadilla, Bainbridge, and North Wattles	1831, 34, 36-41	195	.....	8
Crane, E. F.	Andover, Allegany Village, Elmira Central	1853, 54, 72-74	139	432	57

Crocker, G.	Canaseraga and Harrison Valley	1876, 80, 81	65	118	.....
Crocker, Geo. D.	Ithaca Berean	1848–50	99	271	32
Crocker, Wallace	Bolton, North Elba, Lake Placid	1890–92	77	173	3
Cronk, B. E.	Candor	1884	29	52	.....
Cross, E. D.	South Hannibal and Redwood	1877–86	321	675	18
Cross, Palmer	Lottsville, Pa., Harmony, and North Harmony	1841, 44, 47, 48	182	.....	2
Crowell, E.	Piermont	1885, 86	78	158	.....
Crum, T.	Newfield	1878, 79	57	118	.....
Crumb, J. W.	Mohawk	1844–46	111	.....	2
Culver, S. W.	Geneseo	1877–81	199	490	10
Cummins, L. A.	Bloods Depot, Naples, and Italy Hollow	1882–84	89	252	1
Cunnings, S. J.	Special and general missionary	1894–97	155	692	85
Curtis, A. S.	Peltonville, Rose Valley, Red Creek	1840–42, 47, 48	117	147	13
Curtis, Emory	Clarence, Lancaster, Williamsville, North of Erie Co., Amherst	1837–41	236	.....	10
Curtis, E. T.	Catskill Second	1897	52	135	22
Cusick, Jas.	Tuscarora Indians and Tonawanda	1839–44	260	370	37
Cusick, J. N.	Grand River, C. W.	1854–59	156	456	124
Cutler, H. H.	Richville, Tonawanda Indians, Pembroke, and Bennington	1864–75, 78, 80, 81	588	1461	52
Czechowski, M. B.	French missionary	1855	.....	.....	.....
Dakin, C. L.	Chili Center	1897–99	122	246	11
Daller, J. W.	French missionary, Clinton County	1856, 57	52	144	.....
Damm, Carl	Germans in Morrisania and New York and vicinity	1866, 67	65	141	10
Daniels, C. S.	Jamaica	1897	21	35	.....
Daniels, Harrison	Western New York	1853–55	60	15	.....
Darby, Chauncy	Central Greene, Greene Village, Oyster Bay, Coventry	1839–43, 90	263	231	105
Darby, O. H.	Lake Ridge	1894	33	97	13
Darling, Emory	Farmersville and Farmersville Station	1895, 96	52	184	3
Darrow, W. E.	Trout Creek, Loomis, Fort Plain	1891–94	182	396	25
Davies, Henry	Secaucus, N. J.	1840	52	.....	.....
Davies, Jonathan	Bridgeport, Liberty, Parksville	1844, 46	68	.....	7
Davies, J. W.	Grovenor Corners	1894	12	18	.....
Davies, T. L. L.	Welsh Church, New York City	1853	52	104	6
Davis, E. S.	Canastota	1873	26	52	.....
Davis, Geo. B.	Constantia, Lewiston, Queenstown	1827, 31	20	.....	.....
Davis, Henry	Detroit, Mich.	1827, 28	52	.....	.....
Davis, H. Z.	Plymouth	1898, 99	91	190	12
Davis, John	Bridgeville	1845, 46	80	.....	7
Davis, Judson	Erieville	1875, 76	52	89	.....
Davis, Luke	Corning	1852	52	140	1
Davis, Syl.	Black River and St. Lawrence Association	1848	13	.....	.....
Davis, T.	Parksville	1845, 47	88	.....	9
Davis, W. S.	East Otto	1891, 92	33	76	.....

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Davison, Samuel	Oswego County, Lysander (Baldwinsville)	1836–40	252	.....	5
Davison, W. A	Utica, Calvary	1894–96	142	292	36
Day, Arthur	South and West Staten Island, Milton	1861, 62, 71	117	244	2
Day, H. G	Schenectady	1851–53	143	404	11
Day, M. H	Churchville	1899	25	57	.....
Day, Thos	Day	1842	52	120	5
Day, W. J	Cobleskill	1891, 92	87	230	43
Dayfoot, P. C	Moriah	1884	22	43	.....
Dayton, J. F	Virgil and Babcox Hollow	1894–96	156	466	29
Dean, D. D	Philadelphia, Lowville, and Denmark	1882–84, 97	135	224	6
Dean, D. S	Rotterdam, Constantia	1838, 39	52	.....	.....
Dean, R. S	Montezuma	1857, 58	78	237	6
Dean, S. T	Millport, Avoca, Bloods Depot, Naples, Mayville	1871, 72, 75–81, 90–92	500	1,475	35
DeGolyer, H. G	Johnstown	1851	26	120	8
Delano, W	Mendon	1876	25	82	.....
Dennison, J. H	West Almond	1894	12	16	.....
Denton, H	Seward Valley	1881, 82	52	79	5
Derby, J. M	East Pembroke, Portageville	1888–93	268	600	24
Deskins, G. W	Elmira Shiloh	1895	45	181	26
Deter, D. B	Phelps	1899	13	27	.....
De Vuyst, M	Hollanders in Wayne County	1865–67	156	324	11
De Witt, J. V	Candor	1846–49	151	88	15
De Witt, M. H	Canaseraga, Vesper, Apulia	1886, 87, 97, 98	111	268	7
Dickson, A	Caton, Salamanca	1873, 78, 79	77	214	1
Dike, H. C	Edwards and Pitcairn, Fine	1875–81	299	951	10
Dike, Otis A	Port Dickinson and Lake Placid	1889–91, 98, 99	169	387	18
Dillingham, M. W	Salisbury and Stratford	1876, 77	82	302	17
Dimock, Davis	Susquehanna County, Pa., and Binghamton	1833–35	78	.....	.....
Dimorier, W. E	McDonough and Brisbin	1896–98	113	196	23
Divine, F. H	Special service and missionary, H. R. North Association	1892, 98, 99	103	326	.....
Dodge, O	Chautauqua County, Eastern and Middle New York	1847–49	47	119	.....
Dodsley, J. E	Barnes Corners, South Rutland, Navarino, Scriba	1887, 88, 91, 96, 97, 99	213	549	8
Donaldson, John	Union Course	1897–99	156	325	11
Dorgan, W. L	Carlton Center	1899	52	94	.....
Dorward, W. T	Moriah	1890	52	108	3

Douglass, S. J.	Liberty and Southeastern District	1861–64, 75, 76	256	661	22
Douglass, W. H.	Pompey, Manlius, Sullivan	1841, 44, 45	78	.....	.....
Dox, Rutger	Ransomville	1877–81	208	535	37
Drake, C. E.	Millport,	1888	47	131	.....
Draper, Alanson	Lansing and Genoa	1837, 38	.....	.....	.....
Drummond, J. B.	Richville	1840	52	.....	47
Dudley, J.	Ira and West Delano	1836–38	.....	.....	.....
Dudley, J. H.	Chili	1876	26	42	.....
Duers, H. E.	Sing Sing	1897–99	92	308	16
Dunbar, H. A.	Salem at Shusham	1899	52	128	5
Dunbar, W.	North East, Pa.	1872, 73	83	317	52
Duncan, John,	Cohoesville, Waterford	1839–41	121	.....	34
Duncan, Robert	Suffern First and Calvary, and Campbell	1897, 98	100	328	2
Duncanson, J. C.	Canastota	1886–89	131	312	23
Derby, Rufus	Geneva Second	1843, 44	104	.....	8
Durfee, Thos.	Tompkins, Hamden	1837, 39–41	104	.....	.....
Dusenbury, D.	South Butler and Savannah	1837	.....	.....	.....
Dusenbury, F.	Newfield and West Lansing	1846, 47, 61, 62, 64	208	513	1
Dutton, Stephen	Buffalo Second	1842	52	180	31
Dwyer, C. F.	Dresden Center	1898	30	90	11
Dwyer, E. O.	Wilton	1853	.....	.....	.....
Dwyre, J. H.	Bainbridge	1841	52	.....	16
Dye, W. G.	Solon First, Towlesville	1846, 56	12	.....	4
Dykeman, J.	Pawlings	1855, 56	26	75	.....
Dyon, D. D.	Sag Harbor	1853	.....	.....	.....
Earle, A. B.	Auriesville, Fonda, Fultonville	1837	52	.....	.....
Eastman, O.	Plymouth	1861–63	152	288	1
Eastwood, M.	Cohoesville and Waterford	1841–43	130	367	67
Eaton, Z.	Middleville, West Brunswick, Ellicottville, Great Valley, Mercer, Drake, and Preble Counties, Ohio	1832–35, 47–49	169	241	4
Eddy, A. V.	Sinclairville	1881–83	92	219	21
Eddy, H. J.	New York City	1854	.....	.....	.....
Edmunds, J. O.	Jersey City, N. J.	1841	35	.....	6
Edwards, Chas.	Sag Harbor	1897	26	50	3
Edwards, D. C.	Special missionary	1896	14	23	.....
Edwards, J. R.	Vesper	1892	10	20	.....
Ehle, A. I.	Barnes Corners	1891	14	17	.....
Eldredge, D.	Oswego	1828	52	.....	.....
Eldridge, Jas. R.	Belfast	1842, 43	78	175	69
Elliot, Jesse	Springville, Almond	1831, 50	78	167	6
Ellis, C.	Catlin and Dix	1845	13	.....	.....
Emery, I. W.	Candor Village and Canaseraga	1856–58, 60	104	367	76

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Erdman, A. F.	Erieville	1893	13	21	.....
Erdman, J. W.	Special services	1892	3	8	.....
Eschman, J.	German, New York	1851–54, 62	160	512	89
Estee, S. A.	Batavia	1841, 42	104	166	54
Evans, David	Utica First	1896	26	80	.....
Evans, J. P.	Norwich and Smethport, Allegany, Bridge, Pa.	1841, 43	13	.....	.....
Evarts, M. M.	Ten Mile River	1849–52	153	637	8
Eveland, L. C.	Millport and Moreland	1895, 96	43	157	12
Eveleth, C. H.	South Trenton, North Gage, Madrid, and Burke	1891–96	187	409	2
Everett, Wm.	West Almond, Scottsburgh, Williamsburgh Second	1842–44, 58	156	315	77
Ewell, H. B.	Dunkirk	1837, 38	.....	.....	.....
Fairchild, John	Batavia and Pembroke	1841	39	.....	.....
Fargo, Elmer D.	Sanborn	1893	15	17	.....
Fariess, Chas. S.	Poughkeepsie, Ebenezer	1897–99	91	228	10
Farland, Edw.	French, Franklin County, and Malone	1881, 82	78	217	.....
Farnsworth, L.	Onondaga First	1838	.....	.....	.....
Fash, Zenas L.	Special services	1892	2	7	.....
Fashing, W.	German missionary, Williamsburg	1853–56	117	345	19
Fay, Wm. M.	Northern counties, New York State	1837	52	.....	.....
Fellman, Henry	First German, Albany	1865–67, 69–73	403	770	30
Fellman, J.	First German, Williamsburg and Albany	1860, 63, 64	115	204	22
Fennell, G. W.	Sidney Plains	1883–87	201	451	23
Fenner, F. D.	Somerset and Royalton,	1883–86	116	165	1
Ferguson, N.	Mendon	1874	26	40	1
Ferguson, W. L.	Wolcott	1893	13	26	.....
Fillis, N.	Wirt (Richburg)	1842–44	156	140	9
Finch, Elnathan	.....	1832	26	.....	.....
Fish, R. D.	Phelps, Second Phelps, Lyons	1896–99	161	399	12
Fisher, George	Moreau, Eastern N. Y., Johnstown, evangelist, and Rockwood	1853, 58, 65, 69, 70, 87–89, 91	259	996	103
Fisher, H. H.	Otego	1889, 90	48	97	.....
Fisher, L. H.	Clymer	1885	26	64	2
Fisher, Lyman J.	Dunkirk	1861–64	169	335	6
Fisher, R.	Saugerties, Olean, Hempstead, and Piermont	1851–54, 62, 63, 65	300	673	3
Fisher, Sidney A.	West Oneonta, special missionary, Ithaca Tabernacle	1889–91, 98	102	209	3
Fisher, Spencer	Havana, Moreland, and Townsend	1887–90	169	355	15

Fitch, F. St. John	McDonough and East Pharsalia	1897, 98	65	225	3
Fitz, Geo. B	Corinth	1890, 91	78	224	.....
Fletcher, O. N	Sherman and Hornby	1884, 85, 95, 96	107	296	3
Fletcher, Simon		1845	26	.....	.....
Flint, Clinton	Etna	1895	12	30	.....
Flint, G. E	Wellsbridge	1878	26	60	.....
Flower, John W	Port Washington	1897–99	130	349	7
Folwell, Alex. H	Athens	1863, 64	52	136	11
Foote, A	Allegany Co., Meadville, Pa., Southport, Erie Co., Ellicottville	1831–33, 38–40	224	.....	13
Foote, C. A	Cold Spring	1898	*	*	*
Forbes, D. G	New Brighton	1893	26	95	.....
Forbes, M. P	Sodus, Gorham, Carlton Center, E. Carlton, Albion, Phelps, Clifton Springs, Ontario Cen., Ira, Kendall, and evangelist.	1853–55, 76–78, 81–83, 87	231	883	82
Forbes, Philo	Sandy Creek	1837–40	87	.....	22
Ford, Geo. E	Silver Creek	1896	39	122	3
Ford, H. E	Watkins, Havana	1868, 69	65	250	4
Ford, S. J	Harrisburg Second	1896	12	32	5
Ford, W. J	Smithville and Henderson	1892	12	34	.....
Forey, M. R	Delhi	1859, 60	66	131	5
Foster, F. L	Nicholville	1895, 97, 98	153	337	8
Fowler, D. W., and Mrs.	Assistants with C. W. Brooks	1890	28	76	.....
Fox, A. L	Hamlin	1889, 90	51	95	3
Fox, A. P	Orleans	1899	26	66	.....
Fox, C. A	Susquehanna, Luzerne, and Bradford Counties, Pa., Nichols, district missionary Southeastern New York	1835, 36, 42, 69, 70	154	323	17
Francis, Matthew	Suffern, Hempstead	1898	26	78	.....
Franklyn, T. J	West Oneonta, Moriah, North Lewis	1891, 93–96, 99	220	381	20
Frary, Wm	Branchport	1841, 42	104	104	3
Frederick, M	Chenango Point (now Binghamton)	1828–30	77	.....	.....
Freeman, Alvah D	North Rutland and Wilna	1838	.....	.....	.....
Freeman, Anthony	Geneva	1841	26	.....	1
French, J	Corresponding secretary	1869, 70	78	349	.....
Frey, J. S. C. F	Jamaica and Williamsburg	1836, 37, 40	52	.....	5
Frick, R. D	Carlton Center	1893	15	28	.....
Frink, Alonzo	Randolph	1839, 40, 46, 48	99	83	36
Fuller, Benj	Florence	1838, 39	52	.....	.....
Fuller, E	Laona	1844	26	.....	2
Fuller, Hosea	Holland	1842, 43	104	150	16
Fuller, M. L	Galway First, Milford Second, Moers	1836, 43, 54	78	67	13
Furguson, Chas	Guilderland	1843	52	.....	52

* Reported to Hudson River Central Association.

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Gage, J. W.	Cherry Creek	1896	1	6	.....
Gage, Lucien L.	De Ruyter, Chestertown	1865, 66, 86	104	269	2
Gale, Jr., Solomon	Amsterdam	1839	52	.....	9
Galloway, E. H.	Copenhagen	1897-99	116	228	4
Galpin, L. Q.	Naples, Dansville	1871-74, 78-82	364	1,053	54
Galusha, Elon	Buffalo and in Michigan	1822	16	.....	.....
Gardner, J.	Carthage, Cambridge	1865, 71, 72	117	244	.....
Garfield, B. F.	Lakeville	1838	.....	.....	.....
Garnet, Wm.	Chemung	1878	13	26	.....
Garrett, V. L.	Albion, Oswego Co., Coudersport	1860, 61, 75, 76	63	144	13
Garrison, C.	Carlton Center	1847	52	.....	.....
Gates, E. L.	Clymer	1890, 91	52	126	2
Gates, F. H.	Genoa, Saugerties	1881-83, 97	147	481	41
Gates, G. N.	Evangelist	1895	6	46	.....
Gates, G. W.	Springfield	1845-47	104	.....	.....
Gates, L. M.	Newfield	1881, 82	39	87	3
Gates, R. T.	Fairfield, Nanticoke	1873, 74	13	52	2
Gayer, C.	German and French in New York City and vicinity	1854-56, 58-66, 69-72	650	3,114	344
Gehring, B. F.	Sidney	1897, 98	65	155	16
Geil, H. W.	Rochester, Second German	1894-99	299	840	45
Geistweit, I. T.	Cornwall	1897-99	74	167	19
Genung, J. F.	Elizabethtown, Westport	1882	26	54	3
Gesner, Jacob	Hempstead	1859	52	184	9
Gibbs, B. B.	Geneva	1855	13	32	1
Gibbs, Jas.	South Virgil	1840, 41	39	.....	2
Gibbs, J. W.	Brooklyn, Mission	1859	13	25	.....
Gibbs, O. W.	Cuba	1847	52	.....	.....
Gibson, A.	Tioga and Barton	1849	41	141	7
Gifford, David W.	Phœnix	1837	.....	.....	.....
Gifford, J. S.	Port Chester	1864	52	101	1
Gilbert, N. J.	Syracuse, First	1825-27	66	.....	.....
Gilbert, S.	Cataraugus Co., and Tonawanda	1833, 37, 38	46	.....	.....
Gildersleeve, W.	Venango Co., Pa.	1831, 32	26	.....	.....
Gillespie, R. H.	Euclid	1898, 99	65	136	6
Gladwyn, G.	General missionary, West Almond	1896-98	109	381	28

Glenn, Joseph A.	Memphis	1895–99	221	576	8
Goff, John		1825	4		
Going, Eliab	Holland	1844–47	126		1
Going, James	Quincy, Pa., Ripley, North East, Pa	1832, 43, 45	84		1
Golden, L.	Redwood, Clinton	1870, 71, 86, 87	126	340	5
Goo, Peter	Ovid	1870	52	116	
Goodale, Solomon	Cattaraugus Co., Scottsville	1826, 45	65		3
Goodno, W. S.	East Brooklyn, Geneva	1853, 54, 66–69	232	514	41
Goodspeed, W. L.	Williamson	1864	39	61	5
Goodwin, John	Oswego Co	1832	26		
Gott, P. R.	The Corner and Olive Shokan	1897–99	91	317	8
Gould, G. D.	Hartsville	1886		19	
Gould, J. S.	Northville	1889	52	106	
Graham, A.	Bellisle, Camden	1838, 40, 41	78		6
Granger, Jas. N.	Avon	1839, 40	104		12
Grant, D.	Alden	1882, 83	61	87	
Grant, J. W.	Memphis, Bolton and Bolton Landing	1883, 89, 95	52	181	
Grant, W.	Whitehall, Washington, Essex and Clinton Co.	1848, 61	72	211	12
Graves, Chas.	Martinsburg	1843	52		2
Graves, J. W.	Mendon	1897	52	89	
Gray, Jacob	Almond, New Hartford, Newark Valley, Livonia, Warrensburg	1869–71, 76, 77, 82, 83, 85, 86	238	591	9
Gray, W. M.	Seward Valley	1892	13	16	4
Greary, Wm.	Black River Association, Upper Canada	1828, 33	78		
Green, A. B.	South Part, Livingston Association	1862, 63	91	220	2
Green, C. R.	Washington, Union Association	1860	52	139	1
Green, L. S.	Tioga and Barton, Smithboro	1896–99	208	485	17
Green, Thos. G.	Tuscarora	1867–76	441	1,095	76
Green, T. H.	Fulton, Sterling	1838, 39, 47	104		13
Greene, John T.	Wells, Sageville, Blodgett Mills	1890–93	135	332	30
Greene, J. W.	Coxsackie	1836			
Gregory, J.	Bennettsville	1888	26	84	
Gregory, John M.	Hoosick Falls	1849	52	105	
Gregory, U.	Pittsford	1873	39	95	4
Grenell, S	Steuben Association	1833–35	22		
Grenier, C. W.	Cohoes (French)	1875, 76	52	46	8
Grennell, L. O.	Middletown	1857, 58	78	437	36
Grennell, Thos. M.	Brookhaven	1859, 60	104	276	23
Grennell, Z.	Port Jervis	1855	13	30	
Griffin, John	Tonawanda Indians, Bason, Cattaraugus Reservation	1879, 80, 90–94	231	492	42
Grimley, Jos. J.	Lattingtown	1864–66	143	278	5
Grimm, W. J.	Hornellsville Mission and Almond	1892–94	99	311	53
Groff, J. H.	Alden	1881	27	63	3

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Groom, Wm.	Johnstown, Gloversville	1837	52	.....	.....
Gros, Henry L.	Coxsackie	1842, 43	56	114	30
Groves, Geo. B.	Special helper	1895	13	75	.....
Grutzner, Edw.	Buffalo, Second German	1859–62	182	490	24
Guitteau, Norman.	Watertown	1826	30	.....	.....
Guller, H. J.	Inghams Mills	1891, 92	25	46	2
Gurr, C. G..	Harlem, Netherwood	1852–54, 87	168	402	4
Guy, A*.	Fayette	1846–49	156	145	6
Guy, Albert*.	Candor	1884	14	33	.....
Gwillan, Will..	Erieville	1899	52	104	3
Haas, C. H.	Otego	1884, 85	50	105	.....
Haas, Gustave.	Bakers Mills	1897	31	71	3
Hadley, E. A.	Delmar and South Creek, Pa., and Naples	1840, 41, 43, 47	91	.....	17
Haeusler, A.	Wyoming and Erie Co.	1861–64	195	470	32
Haikes, P. L.	Erieville	1861, 63, 64	156	238	5
Haines, Eugene.	Hemlock	1896	50	95	.....
Hall, A. L.	Salisbury and Inghams Mills	1899	50	199	17
Hall, Cyrus.	Coram	1844	52	.....	2
Hall, L*.	Kingsbury	1873, 74	52	124	17
Hall, Leander*.	Stratford and Salisbury	1883	16	50	.....
Halliday, H.	Cameron, First	1866	13	18	.....
Halliday, John.	Somerset	1874	26	59	.....
Hallock, W. M.	Delphi	1893, 94	52	126	1
Halstead, J.	Burns and Birdsall, Avoca	1847–49, 52, 53	143	338	17
Ham, Chas. C.	Sardinia	1885, 86	65	126	.....
Hamilton, E. L.	Great Bend, Erieville	1896–98	113	241	7
Hammer, J. J.	Wolcott	1889, 90	82	203	3
Hammond, R. K.	Angelica, West Allen, Locke	1886–88, 90, 91	146	302	11
Hammond, T. D.	Pharsalia	1861–63	130	257	1
Hancock, S.	Port Dickinson, Syracuse Fourth	1893, 94, 98	84	212	30
Handy, Alfred.	Chittenango, Warren	1841, 43	104	.....	18
Handy, Jarius.	Mayville, Florence	1826, 31	52	.....	.....
Hankinson, J. C.	Sanborn	1887	25	60	.....
Hanna, W. C.	Stockbridge	1866	44	50	.....

* Probably same person.

Hard, E. F.	Campbelltown, Branchport	1876–79	135	362	.....
Harlow, E. G.	Otego	1883	23	71	.....
Harmon, D. D.	North Bay	1895	10	15	.....
Harmon, E. C.	Sterling	1892, 93	24	46	2
Harmon, Elias	Florence and Golden	1842	.....	.....	10
Harmon, G. N.	Burke, Constable, Jay	1875–79, 81, 82	294	533	8
Harris, Geo. W.	Kinderhook	1844	26	.....	.....
Harris, N.	Stockbridge	1864	52	77	1
Harris, Wm.	Cambridge	1846	52	.....	1
Harris, W. A.	Port Richmond	1893	23	77	3
Harrison, Geo.	Stratford, Russia, North Gage, Euclid, Memphis, Warners, South Richland	1879–81, 83–85, 89–91, 97–99	482	1,455	20
Harrison, J. C.	Oswego	1830	52	.....	.....
Hart, M. W.	Union Springs	1886–88	101	255	32
Hart, Nathaniel	Oswego and Roulette, Pa.	1875, 76	65	197	34
Harvey, P.	Knowlesville	1836	.....	.....	.....
Hascall, Daniel	Whitehall	1843	26	.....	2
Haskell, Abel	Bristol, Naples, Geneva First	1841, 48–51	214	549	23
Haskell, S. H.	Virgil, Montery, E. and N. Lansing, Delphi, Truxton	1877, 78, 81, 82, 93–97	290	811	57
Haskins, J. G. L.	Farmersville, Canandaigua	1839, 40	78	.....	2
Hatch, Fred. W.	Canaseraga	1897	49	102	.....
Hatch, S. W.	Smithville	1871	27	61	.....
Hatchett, R.	Shiloh, Elmira	1891–94	141	344	15
Hatt, D. E.	Chili Center, Churchville	1898, 99	39	77	.....
Hatt, J.	Orange, N. J.	1838, 39	8	.....	1
Haughwort, J.	Secaucus, Jersey City, New Hartford	1838–40, 42	121	217	27
Haven, Clement	Johnstown	1857	52	52	1
Hawes, G.	Orange, N. J.	1838, 39	.....	.....	.....
Hawkins, Elisha	Shiloh, Newberg, N. J.	1852, 53	39	75	.....
Hawkins, ———	Third Rochester	1850	26	67	2
Hawkins, H. H.	Chatham, C. W.	1851–54	169	505	74
Hayes, R. D.	Salamanca, Allegany Reservation, Leon	1863–66, 78, 80, 81	258	575	8
Hayhurst, L. W.	Mohawk	1852, 53	96	206	.....
Haynes, A.	East Brooklyn	1850, 51	48	131	2
Haynes, D. C.	Union	1881, 82	82	154	5
Haynes, H.	Matteawan	1860, 61	104	180	7
Haynes, M. W.	Frankfort, Mohawk	1880, 81	88	220	45
Hayward, S. S.	Branchport, North Deerfield, South Trenton, North of Herkimer and West Hamilton Counties	1840, 42–44	182	180	52
Hazelton, W. P.	Mecklenburg	1891–93	117	255	1
Heath, James A.	Depew and Lancaster	1896, 97	57	186	.....
Heck, Nathan	Georgetown	1828	4	.....	.....

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Hemans, C. E.	Gowanda	1895	24	56	5
Hendrick, A. M.	Fultonville	1893	22	44	.....
Hendrick, J.	Canisteo	1880–86	260	637	46
Hendrickson, G. F.	Syracuse, New Durham, N. J.	1841–44	130	220	65
Henn, Jacob	Bennington	1895	17	43	12
Hendrix, Truman	Towanda, Monroe, Pa., Bradford Co., Pa.	1835, 36	104	.....	.....
Henrich, A.	Rochester, among Germans	1851–58	308	763	60
Herr, Benj. L.	Sanborn	1884, 85	46	95	1
Hervey, G. W.	Hudson, Staten Island, West and South	1855, 63	52	120	.....
Hewes, C. W.	Lansingburg, corresponding secretary	1855, 56	.....	.....	.....
Hewlett, John	Elmira, Shiloh	1889	26	24	.....
Hibbard, Geo. L.	Schenevus and Chaseville	1892, 93	40	121	11
Hickson, C. N.	Sag Harbor	1898	39	78	.....
Hieronymus, C.	Germans, New York City	1871–73	124	423	20
Higgins, H. J.	Special services	1892	6	.....	.....
Higgs, J.	Newtown	1860–64	195	273	5
Hill, Daniel T.	Franklindale	1839, 40	52	.....	14
Hill, N. C.	Corinth, Minerva, Adirondack, Olmstedville, Bennington	1883, 84, 88, 89, 93, 94	192	485	6
Hillman, B. E.	Belfast	1875, 76	87	279	11
Hine, George	Lestershire	1892, 93	52	138	27
Hines, A.	Jersey City, N. J.	1842–44	130	220	104
Hitchcock, Silas	Russia	1835	13	.....	.....
Hitchcock, W. M.	Crary ville Mission, West Hillsdale, East Chatham	1897, 98	78	101	.....
Hodge, J. L.	New York	1874	39	126	20
Hodge, M. G.	Corresponding secretary	1854	.....	.....	.....
Hodgson, Wm.	Stratford and Otsego Association	1834, 35	21	.....	.....
Hoenes, A.	Germans in Syracuse	1857	26	.....	.....
Hoff, H. H.	Corinth, Greenfield First	1837	.....	.....	.....
Holcomb, Geo. P.	Lake Placid	1896–98	138	315	.....
Holmes, A. E.	East Branch, Portageville, West Allen	1887, 97, 99	85	216	.....
Holroyd, M.	Lincklaen	1836	.....	.....	.....
Holroyd, W.	Solon	1840, 41	104	.....	.....
Holt, J. C.	Corinth, Byron	1834, 38	6	.....	.....
Holt, Walter	Chili	1880–84	241	439	6
Horton, John C.	South Richland	1888	17	20	5

Horton, T. T.	Cattaraugus Reservation	1873			
House, Merritt	Argusville	1841, 42	52	50	26
House, W. A.	Caroline (Brookton)	1895, 97–99	143	305	20
Houston, Thos.	Frankfort, Chittenango	1838, 39, 42–46	260	200	36
Hovey, E. H.	Special missionary	1892	15	94	4
Howard, Leland	Troy, North	1844	52		7
Howd, Isaac E.	Athens	1869	52	239	25
Howe, G. W.	Milford Second	1844	52		
Howell, W. E.	Burlington Flats and Burlington	1888, 89	51	143	
Howes, C. H.	Monterey and Townsend	1895, 96	39	96	
Howland, J. B.	Lowville, Denmark, Castorland	1891	24	80	18
Howland, T.	Clayton	1886	48	146	8
Hubbell, C. A.	Trout Creek, Loomis	1894–97	193	588	13
Hudson, Henry B.	Long Island, district missionary, New Brighton	1897–99	143	557	16
Hughes, Hugh	Philadelphia, Theresa	1889	26	67	5
Hughes, W. T.	Pleasant Valley, Evans, Sinclairville, Cassadaga, Darien, Bennington, Altay	1886–89, 91–93, 99	364	1,157	19
Humpstone, Wm.	Milton, general missionary, district missionary, Northeast District and Southeast District	1873, 74, 82–90	493	2,192	490
Huntgate, F. M.	De Ruyter	1886, 87	46	84	3
Hunt, E. T.	Hoosick Falls	1870, 71, 72	86	140	31
Hunter, T. J.	Fultonville	1895–97	130	283	36
Huntington, J. P.	Ticonderoga	1845	52		
Huntington, W. A.	Euclid, Prattsburgh	1886, 95	99	230	6
Huntley, G. W.	Portageville, Wellsville	1850–54	221	711	43
Huntley, L. J.	Oneida	1849, 50	88	192	25
Husted, W. H.	Cattaraugus Reservation	1865–68	99	232	47
Hutchens, Stephen	Danube, Oppenheim, Amsterdam, Mohawk Valley	1832, 36	65		
Hutchins, J. R.	Millport	1880–82	117	281	4
Hutchins, N. W.	Special services	1892	2	7	
Hutchinson, C. S.	Wappingers Falls	1898			
Hutchinson, J. M.	Burlington Flats	1881, 82	65	117	
Hutchinson, Wm.	Oswego	1841	52	15	
Hyde, Edgar R.	North Urbana, East Branch	1893, 95	21	43	
Hyde, J. H.	Portage (Hunts)	1895–97	130	319	16
Illsley, S.	Yorkville	1854	26	59	
Illsley, J.	Missionary agent	1856			
Ingersol, R. P.	West Walworth, Hornellsville, South Side	1894, 99	60	135	
Ingraham, H.	Naples	1850		174	2
Irwyn, J. R.	Triangle	1893–95	87	222	6
Jackson, L. W.	Hancock, Addison, Canisteo, Hartsville, Fleming, Locke, Patchogue	1877–79, 82–84, 87–94, 98, 99	699	2,003	188

MISSIONARIES.	PLACES.	YEARS.	WEEKS.	SERMONS.	BAPTISMS.
Jacobs, Edwin T.	Chenango County, Angelica, New Berlin	1838-41	156	.....	12
Jacobus, P. D.	Locke, Randolph	1882-84, 94, 95	145	390	17
James, C. H.	Alden, Schenevus	1871-73, 76, 98, 99	252	625	2
James, David	Phillipstown, Dutchess Association	1840, 41	87	153	4
James, Edw	Treasurer	1854	.....	.....	.....
James, Wm	South West, Staten Island, and Farmers Mills	1865, 66, 73, 74	104	266	19
Jeanson, R. E.	Swedes, New York and Brooklyn	1869	39	34	5
Jeffers, Geo. G.	De Bruce, Erieville	1893, 95	41	101	4
Jeffers, John	Agent	1823	6	.....	.....
Jeffrey, R.	Corresponding Secretary, *pro tem*	1854	.....	.....	.....
Jeffries, John	Aurelius, Montezuma	1841, 42	52	120	7
Jennings, Wm	Wales	1859	52	140	.....
Jerard, R. G.	Morrisania	1851-53	143	264	10
Jewett, E.	Elizabethtown, Salamanca	1866, 67, 81, 82	61	227	2
Jimeson, G. S.	Salamanca	1870	39	117	15
John, Austin	Versailles, Indian Reservation	1893, 95-99	310	882	26
Johnson, A. T.	Concord	1897	50	106	2
Johnson, B. H.	Montezuma, Vesper, Apulia, and Adamsville	1894, 97, 98	64	91	.....
Johnson, C. H.	Clinton, Madrid	1869-74	257	859	76
Johnson, F. H.	Niagara Falls	1846	52	.....	.....
Johnson, Francis	Oswego	1824	.....	.....	.....
Johnson, G. F.	Triangle, Cobleskill	1892-94	104	225	56
Johnson, Joseph R.	Saugerties	1852, 53	39	173	35
Johnson, J. S.	De Ruyter, Fort Ann, Kingsbury	1882, 83, 98	71	193	7
Johnson, V. V.	Russell	1897	15	22	3
Johnson, W. C.	Euclid, Canastota	1890-94	134	291	16
Jonas, Monroe	Tonawanda Indians, Cattaraugus and Alleghany Indians	1856-65	386	987	38
Jones, A. B.	Solon First, Smithville	1832, 38, 39, 60	65	65	1
Jones, A. N.	Sodus First	1849-51	153	374	33
Jones, C. J.	North Lansing	1890	22	21	.....
Jones, C. M.	Van Ettenville, special missionary, district missionary, Southeastern District, Chemung	1876, 78-81, 92-99	588	2,719	1,067
Jones, E. B.	Brewsters	1882, 83	52	110	.....
Jones, E. Morna	Special missionary and Freeport	1894, 97, 98	95	220	5
Jones, Francis	South Valley	1843-46	130	.....	3

Jones, Horace	Pompey	1837, 38			
Jones, James	Cornwall, Cold Spring, Pawling, Hyde Park	1840–43, 53, 54, 64–66	377	520	65
Jones, James	Red Creek, Victory	1895–99	222	568	25
Jones, John	Williamsburg, Greenpoint	1839. 51	104	99	
Jones, Philip L	Dunkirk	1868–70	104	220	9
Jones, Reuben	Morristown, Renssalaer Falls, St. Lawrence County, Buffalo, Richville, Gouverneur, Macomb	1860, 61, 73, 76–83	389	990	27
Jones, Stephen	Meredith, South Durham	1836, 41, 42	78	70	10
Jones, S. G	Marathon, Virgil Village	1842, 43	104	191	19
Jones, Thos	Welsh, New York City	1847	39		1
Joslyn, J. M	Otego	1881, 82, 86	94	157	
Joyce, U. L	Rensselaerville	1895, 96	27	56	3
Judd, O. B	Union, New York City	1850, 51	51	148	6
Judson, L. P	Russia, Mohawk River Association, North Gage	1873–75	117	317	
Justin, Ira	Hemlock Lake, Spring Water and Southport, Livingston Co	1843–48, 52, 53	218	60	16
Keevil, C. J	Woodside	1897–99	130	286	6
Keller, M. O	Mendon	1886–88	107	232	33
Kellogg, Ira P	Crown Point, Long Lake	1864–68	260	501	
Kemp, G. H	Niagara Falls	1887, 88	78	203	15
Kempton, A	Phelps	1892, 93	36	46	
Kenney, J. E	Cohoes	1852, 53	102	298	41
Kenyon, A	Lakeville	1840	26		
Kenyon, H. B	Wolcott, Pharsalia	1838, 39, 42	51	42	
Ketcham, J	Steuben County	1831	9		
Keyes, G. S	Dunkirk	1856			
Keyser, Chas	Niagara Falls	1855–57	91	176	6
Kidder, F	Wattsburg, Pa., Southwestern New York	1852–54	130	225	
Kimball, Elisha	Willseyville, Danby, Spencer	1839–43	208		37
Kimball, O. C	Cambridge	1845	52		
Kimber, J. K	Lanesboro and Susquehanna, Pa	1864	13	18	
King, Fred	Margaretville, Fleming	1893, 94	26	65	26
King, John S	Warren and Erie Counties, Pa., and Pine Grove	1832	26		
King, Lyman B	Pompey	1842	52	120	1
Kingsbury, O. J	Cobleskill	1895–98	152	417	16
Kingsley, W	McDonough, Smithville, and Pharsalia	1830	3		
Kinne, Niles	Beloit, Wisconsin Territory	1847–49	95	105	57
Kinzer, W. A	Orleans	1893	15	30	
Kitchen, A. A	North Elba	1888	26	87	1
Kitchen, A. E	Special services	1889	3	14	
Klyver, H. P	Mendon	1890, 91	78	205	3
Knapp, A. E	Sidney	1888	9	17	3
Knapp, Solomon	Port Byron	1838–40	78		17

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Kneeland, A. S.	Canandaigua	1848, 49	78	229	.....
Knight, Geo. D.	Phelps	1899	26	49	.....
Koupman, G.	Germans in Rochester	1860–62	156	318	10
Kratz, F.	East Galway and South Glens Falls	1887, 88	26	36	.....
Lackey, S. J.	Montezuma	1866, 67	52	96	1
Ladd, J. S.	Weedsport, Sag Harbor	1840–44, 47	296	194	116
La Grange, John E.	Broome, Second	1839	26	.....	.....
Lamb, Caleb A.	Michigan Territory	1829, 31	65	.....	.....
Lamb, N.	Dansville, Michigan, Steuben Association	1828, 31, 32	32	.....	.....
*Lamb, R. P.	Clinton	1837, 38	.....	.....	.....
*Lamb, R. T.	Middleville, West Brunswick	1832	13	.....	.....
Lamb, T. G.	North Bay, Durhamville, Mendon	1879–81	78	272	8
Lane, A. W.	Flat Brook, East Chatham	1897, 98	52	133	18
Langford, S. F.	Hamlin	1899	21	37	.....
Langille, J. H.	Buffalo, Emmanuel	1882, 83	51	124	9
Langmade, N. F.	Hume	1881, 82	98	168	.....
Lappeus, D. P.	Victory, Burlington Flats, Carlton, Kendall, Schenevus	1884, 85, 87, 89, 90, 97, 98	219	692	101
Lappeus, J. C.	Exeter and Richfield	1899	9	27	.....
Latimer, Peter	Rocky River Association, Ill.	1833	52	.....	.....
Latimer, J. N.	Elizabethtown and North Lewis	1895	52	151	2
Lawrence, F. S.	Madrid	1881–84	122	302	13
Lawson, G. B.	Herkimer	1889	26	58	.....
Lawton, Ashna	Lyme, Pillar Point, Enfield	1836–38, 40, 41, 43	175	.....	14
Lawton, Isaac	Richmondville, Sharon Decatur, Kinderhook	1839–42, 47	225	150	49
Lawton, John	Chenango, Cortland and Broome Counties, McDonough	1825, 27–29	117	.....	.....
Lawton, L.	Pharsalia	1864, 65	104	156	1
Layton, A. A.	Hamlin, evangelist	1887	18	38	2
Leach, Beriah N.	Brooklyn, Bushwick Avenue	1863, 64	78	252	14
Leach, D. F.	Wayne, Sullivan, New York, Ten Mile River, Port Jervis, Orange Co., Pike and Wayne Cos., Pa., Central New York, B. and T. Association, Newark Valley, Candor, Van Etten	1841, 42, 44, 47–50, 57–62, 67, 88	608	2,132	118
Leach, David	Cattaraugus County, Triangle	1830, 38	.....	.....	.....
Leach, H. C.	Hancock	1872, 73, 91–93	156	379	16
Learn, G. A.	Owasco, South Hannibal	1893, 94, 97	38	73	.....

*Possibly same.

Leavenworth, H.	Addison	1880, 81	60	172	4
Lee, D. M.	Bennington	1889	13	47	3
Lee, S. I.	West Portland	1876, 77	52	106	2
Leeds, Geo. T.	Stony Creek and Athol	1893	12	22	4
Lehman, J. B.	Rochester, Plymouth Avenue	1888-90	91	243	29
Lehman, R. H.	Corinth, Candor, and Van Etten	1887, 88	41	123	26
Leonard, Lewis	Eastern half of New York State	1843, 44	104	.....	.....
Leonard, T. S.	Hamlin	1880	39	72	.....
Lewis, E. J.	North Lansing	1878, 79	51	134	.....
Lewis, G. W.	Onondaga, South Richland, South Hannibal, Lake Ridge	1892, 93, 95, 96	157	380	32
Lewis, J. N	Hamlin	1881, 82	68	148	1
Lewis, Nathan	Grafton, Nassau	1841	52	.....	1
Lewis, R. G.	Canisteo River Association, Jersey, Steuben County, Jerseyville (now Bradford)	1838-41	80	.....	9
Lincoln, B. H.	New Rochelle	1852	48	118	8
Lindsay, A.	Akron	1881-85	260	903	36
Lindsley, S. W.	Ellery	1885, 86	51	157	.....
Litchfield, D. W.	Triangle, Lisle	1840-43	130	45	47
Little, H.	Collikoon	1850, 51, 54, 64	125	315	8
Lockwood, D. F.	Randolph	1867	26	150	.....
Lockwood, F. W.	Special services	1889	13	26	.....
Lockwood, S. C.	Wells	1859	52	104	2
Long, James	Phelps	1893-95	100	201	8
Long, Lewis J.	Van Etten, general missionary	1894-99	311	1,029	175
Longfish, Jos.	Grand River Reservation, Canada West	1860-66	367	783	82
Look, Wm.	Sinclairville	1846, 47	52	.....	.....
Loomis, E.	Michigan	1833	52	.....	.....
Loomis, Eben	Holland Purchase, Springville, Boston	1831-33	156	.....	.....
Loomis, W. J.	Kinderhook	1839	52	.....	9
Loucks, E.	Sidney, Brooklyn, Wyckoff Avenue	1892, 97-99	144	358	30
Loux, Elmer E.	Richmond Hill	1898, 99	99	209	12
Lovejoy, J. E.	Clinton	1895, 96	77	256	7
Lovell, L. O.	Bethel and Utica	1839	26	.....	2
Lovett, E. H.	Lorraine	1875, 76	52	139	3
Lowell, D. D.	Macedon	1873-77	195	556	13
Loyd, Hinton S.	Johnstown	1858, 59	52	108	11
Lukens, W. D.	Herkimer, Mohawk, Watkins, Townsend	1892-98	328	1,129	166
Lull, Abner	Smethport and Norwich, Pa	1842, 43	78	150	45
Lyle, Geo.	Wilna	1837	.....	.....	.....
Lymus, Henry	Peekskill	1899	33	77	7
Lyon, A. C.	Orleans	1896	13	26	.....
Lyon, A. J.	Special services	1892	5	12	.....

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Lyon, H. C	Westport	1876	25	28	4
Lyon Joel	Blenheim, Jefferson	1842, 43	104	180	6
Lyon, P	Owasco, Virgil Village	1844, 48	104	157	6
Mack, L. M	Rosendale	1854	12	31	2
Maclellan, R. I	Erieville, Fort Miller	1893, 96	69	139	6
Maddock, R	Florence	1830, 32, 33	104	.....	.....
Magee, Henry	Germans in Buffalo	1879	52	180	14
Mahoney, J. G	West Almond, Hartsville, Almond, West Clarksville	1892–98	247	631	19
Maier, Frederick	Germans, in Buffalo	1860	52	120	7
Mallery, R. B	Westfield	1894, 95	49	82	15
Mallory, A. C	Meads Creek	1841	26	20	.....
Mallory, E. T	Middlesex, Italy	1892–94	117	240	.....
Mallory, James	Lenox and Sullivan, Otsego Association	1835, 37	39	.....	.....
Mallory, J. C	Campbell	1872–74	104	209	15
Maltby, Sherman	Antwerp and Fowler, Jefferson County	.....	36	6	.....
Maplesden, W. J	Bennington, Portageville	1896–99	188	392	.....
Marcy, S. H	Chappaqua, Hempstead	1893, 97–99	161	376	12
Marean, R	Lindley and Lawrenceville	1847	52	.....	2
Marenes, B. H	Exeter	1894	6	12	.....
Marsh, S. V	Waterloo	1869, 70	65	116	2
Marshall, E	Waterloo, Victory, Pittsford	1841, 50–52	170	336	21
Marshall, Samuel	Akron, Knowlesville	1840, 42, 43	130	156	32
Marshall, W. H	North New York, Mott Haven	1875, 76	77	241	23
Martin, A	Cherry Valley, Avoca, Millport, Catlin	1861, 1889–91, 96–99	260	724	18
Martin, Edw. W	Geneva, Waterloo, Angelica, Dix, and Orange	1826–30, 35, 41, 42	377	78	1
Martin, G. P	Nyack	1855–57	78	58	5
Martin, J. S	Buffalo, Michigan Street	1859	26	91	32
Martin, W	Portageville	1873, 74	52	123	.....
Maryott, D. P	Harford	1849	52	163	3
Mason, H. G	Glens Falls	1850, 51	52	111	18
Mason, W. N	Farmersville Station, Farmersville	1890, 91	76	285	13
Mather, A. P	Collins	1843	52	.....	33
Mather, V. P	Bath	1890–93	150	459	20
Matthews, R	Montezuma	1877	13	49	.....

Matthews, S. F.	Athens, Pa	1892, 93	52	144	8
Mattison, F. A.	Conklin	1881–83	103	354	26
Mattison, Frank	North River	1899	52	174	14
Maul, W. R.	Mariners Harbor	1879–81	104	275	52
Maxon, E. H.	Delphi	1895	24	69	6
Mayhew, C. F.	East Chatham, Hoosick	1897, 99	37	85	1
Maynard, A.	South Butler, Redwood	1885–88	139	375	17
Maynard, J. E.	Antwerp	1862–64	130	254	3
Maynard, W. H.	Cohoes	1859, 60	104	230	47
Mayo, Walter L.	Evangelist	1887	15	11	.....
McAllister, W. C.	Plattsburgh	1880–87	312	653	33
McCarthy, William	Kingston, Watkins	1836, 55, 56	.....	.....	3
McCarty, W. C.	North New York	1873, 74	52	108	.....
McCollum, J. S.	Glenville	1841, 42	91	100	25
McGahen, J. H.	Otsego Association, Schuyler Lake, Richfield, Bridgewater, West Hillsdale, Tully, Vesper	1874–76, 84–86, 93–96	340	1,057	57
McGhee, C.	Bedford Station	1895–97	130	297	3
McGregor, W.	Fort Covington	1887	35	79	.....
McKay, S. A.	Lyons	1881–84	193	398	12
McKay, Thos. J.	Liberty, Hurleyville	1897	38	145	18
McKillop, P. S.	Elizabethtown, Westport	1884, 85	47	176	16
McKillop, R.	Hamlin, Sanborn	1884–86	86	207	4
McLallen, J. E.	Ovid Village	1875	17	15	.....
McLeod, P. M.	Evangelist	1887	12	8	.....
McNeil, Walter	Middleburgh, Livingstonville, West Fulton, Vintonton	1884–87, 90, 91, 95–99	411	1,069	16
McPherson, George	Coventry	1892	8	21	.....
McQuillin, J. B.	New Brighton	1886, 87	65	125	6
Meade, P. A.	Angelica, Allen	1879–82	104	284	2
Meader, J. W.	Churchville	1890	25	25	3
Meads, G. W.	Whitneys Point	1845	26	.....	.....
Meeks, O. P.	Wollcott, Clayton	1877, 78, 83–85	156	379	4
Melotte, G. H.	Great Bend	1876	26	120	.....
Merrick, S. D.	Addison	1870–73	195	471	24
Merrifield, A. S.	Stockbridge	1865	43	40	.....
Merrill, A. P.	Susquehanna, Lanesboro, Deposit Association, Lisle, Windsor	1860, 61, 76, 77, 94, 95	188	534	4
Merrill, C. H.	Johnstown	1887, 88	52	144	53
Merrill, J. D.	West Eaton	1888	13	26	.....
Merrill, Samuel P.	Carlton Center	1861	52	109	.....
Merriman, J. R.	Scotia, Mt. Upton	1874–76, 78, 79	143	472	32
Merriman, T. M.	Lansingburg	1863, 64	78	134	3
Merriman, W. H.	Mohawk	1884, 85	23	52	.....
Messenger, J. H.	General Miss'y, Mechanicsville, East Chatham, Flat Brook	1883–86, 99	208	604	19

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Messenger, Samuel	Smethport, McKean and Jackson Counties, Pa.	1835, 37	78	.....	.....
Metcalf, Whitman	Western half New York State	1843, 44	86	.....	.....
Millard, J. W.	Salamanca	1893, 94	69	194	11
Miller, David	Buffalo, Michigan Street	1851	48	110	4
Miller, D. H.	Mt. Olivet, Yonkers	1851–53	148	490	36
Miller, H.	Treasurer	1855	.....	.....	.....
Miller, H. H.	Special Missionary	1894–99	282	749	.....
Miller, J.	Susquehanna, Wayne, and Luzerne Counties, Pa., Dexter	1833–35, 38, 40	91	.....	.....
Miller, J. H.	Mayville	1872–74	78	302	16
Miller, Theo. D.	Albany, Hamilton Street	1860	52	177	.....
Miller, U. B.	Geneva	1836, 37	.....	.....	.....
Millington, A.	Saranac Lake	1898, 99	78	225	25
Millington, H. W. O.	West Danby, Candor Village	1884–87	100	281	3
Millington, W.	Port Jervis	1883	52	150	.....
Millis, E. L.	Avoca, Elmira	1872, 73, 78, 79	104	261	8
Mills, A. R.	Seward Valley, Milford, First	1893, 98	91	175	4
Mills, L.	East Otto	1887, 88	47	153	3
Milne, A.	Schodack	1852, 53	39	39	5
Miner, Cyrus	Attica	1854	52	171	20
Miner, Erastus	Gloversville	1839, 40	78	.....	43
Miner, Harley	Walworth, Second	1837	.....	.....	.....
Miner, John	Niagara Association	1833	10	.....	.....
Miner, Martin	Smethport and McKean County, Pa.	1835	26	.....	.....
Miner, N. W.	Peekskill	1852–54	113	236	29
Mitchell, John	Huntington, North Port, Cold Spring	1899	39	74	.....
Moffatt, Thos.	Staten Island, foreign population	1853–60	330	702	14
Moffett, L.	.....	1856	.....	.....	.....
Moore	Watertown	1829	6	.....	.....
Moore, Halsey	Union, Cold Spring	1866	52	118	1
Moore, J. G.	Salisbury and Stratford	1862, 63	91	243	1
Moore, Joseph	Onondaga County	1827	4	.....	.....
Moore, S. C.	Elmira	1876	52	146	9
Monroe, W. C.	Buffalo, Second	1840	52	.....	2
Morey, M. B.	Constantia	1841	52	.....	1
Morey, R.	Attica	1853	69	182	2

Morgan, T. P.	Whitneys Point	1895	52	108	
Morley, B.	Erie Association	1874	52	193	
Morrill, Abner	Wolcott	1895–99	260	680	14
Morris, D.	Little Falls, Kingston, Rosendale, Red Hook	1836–38, 40–43, 51	208	457	30
Morris, Samuel	Knowlesville	1841	26		3
Morse, D.	Poland	1844–47	78		7
Morse, J. B.	Albany, North Pearl Street Mission, White Plains	1857, 71–73	149	302	3
Morse, Levi	Columbus	1842	52	140	
Morse, R. O.	Lyons	1895–97	124	296	12
Morton, Charles	Pompey, Manlius, Valley of Wyoming, Pa.	1828, 33	104		
Morton, Salmon	Perrysburg, Sherman	1842, 43, 45	130	129	8
Mott, W. K.	Lackawanna, Pa.	1838–42	234	266	8
Moxie, Charles	Pharsalia, Bridgeport	1881, 82, 84	65	144	
Moxley, O. W.	Madrid	1878, 79	46	93	
Mt. Pleasant, Frank	Tuscarora Indians	1887–93	247	334	56
Mudge, W.	Tonawanda Village, Carlton Center	1851–53	91	252	1
Mulhern, D. S.	La Fargeville	1875, 76	50	170	1
Muller, G. M.	Warrensburg, Chestertown	1881–84	156	447	41
Mumford, N.	Sherburne	1850, 51	98	299	3
Munger, H.	Tonawanda Creek	1849, 50	59	176	
Munger, W. L.	Kendall	1886	26	55	3
Munroe, L.	Tonawanda	1855	39	122	7
Murdock, E.	Brookfield, Pa., Troupsburg, Steuben County	1842, 43	104	120	5
Murphy, Jer.	Fond Du Lac and Winnebago Counties, Wis.	1848, 49	52	156	4
Murray, Jas. B.	West Mendon	1845	52		9
Muzzy, Lawson	Williamsburg, Mexico	1841–43, 73, 74	156	116	54
Nagel, Henry W.	Buffalo, German, Second and First	1880–82	104	305	10
Nalley, J. A.	Waterloo	1895, 96	52	121	2
Naylor, Amos	Syracuse, Fourth	1894–97	195	449	31
Naylor, John	Stillwater, First	1895–98	136	341	14
Nealy, B. F.	Wellstown	1848, 49, 51	152	139	17
Negus, C. R.	Bridgeport, Italy Hill, Italy Hollow	1852, 53, 79–81	152	493	6
Negus, Milton F.	Jay	1878, 79	65	193	6
Negus, M. H.	Wellstown	1845	26		
Negus, W. C.	Phelps	1892	10	20	
Nelson, Caleb	Owego Creek	1846, 47	52		3
Newcomb, Geo. B.	Randolph and Kennedy	1896–98	124	326	8
Newell, L. M.	Woodville	1853, 54	37	102	
Newland, C. A.	Andover	1852			
Newland, S. M.	Clifton Springs	1888–91	156	396	19
Newman, J. C.	South Alabama	1890, 91	39	88	
Ney, Joel W.	Attica, La Grange, Laona	1836–39, 41–45	117		1

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Nichols, C. E.	Genoa	1884, 85	51	108	5
Nichols, C. W.	Phelps	1898	50	100	1
Nichols, P.	Attica	1844	52	.....	8
Nickerson, James	Allegany County, Genesee River Association	1840, 41	24	58	9
Nobbs, J.	Italy Hill, Union, Vestal Center	1884–88	143	475	14
Nobbs, S. B.	Erieville	1885, 86	52	106	.....
Noble, W. J.	Saranac Lake	1896	10	19	.....
Nobles, Jas. H.	South Creek, Pa	1840, 41	52	.....	6
Northrup, S. A.	Ashville	1877	39	123	4
Noye, John	Putnam Valley	1843	52	.....	3
Ogden, P. F.	Williamson	1876, 77	52	101	.....
Olin, W. B.	Evangelist, Clarksville	1887–95	237	1,195	137
Olney, D. B.	Naples	1844, 45	104	.....	.....
Olney, L. W.	Western New York	1853	7	.....	.....
Omans, W. P.	Canisteo River Association, Cattaraugus Association, Bergen, Churchville, Scriba, Rockwood	1868, 69, 72, 78, 88–95	539	1,950	390
Onderdonk, W. W.	Euclid	1888, 89	39	78	.....
Osborn, J. W.	Alden	1879, 80	91	124	4
Osborne, F. E.	Chateaugay	1865	39	.....	.....
Outwater, Theron	Sanborn	1877–83	280	753	23
Page, E. H.	Greenwood, Brooklyn	1860, 62, 63	158	319	21
Page, Frederick	Trenton, First	1843	13	.....	4
Page, G. H.	Moriah, Stillwater, First	1886, 87, 92	75	128	2
Palmatier, A. B.	Horicon, Adirondack, Wells, North Chester, North River	1880–85, 90–92, 95–98	558	1,348	28
Palmer, Avery A.	Apulia	1895, 96	48	97	2
Palmer, Bela	Centralia	1842, 43	96	138	3
Palmer, F. J.	Chili	1891–97	331	772	29
Palmer, J. H.	Clockville and Canastota	1876, 77, 79, 80	130	514	30
Palmer, Nelson	Harlem	1856	.....	.....	14
Palmer, R. C.	Wethersfield	1840, 41	104	.....	8
Pappenhausen, Wm.	Steinway	1897, 98	74	146	5
Paquette, A. L.	Special missionary, and at Lancaster	1888, 89, 95–98	242	269	11
Parker, C. L.	Clymer	1899	51	94	.....
Parker, J. W.	Bradford, Luzerne, and Susquehanna Counties, Pa., Lycoming County, and Northern Pa	1832–41	387	.....	.....

Parker, W. W.	Byron	1837			
Parks, G. W.	Otego	1886, 87	51	105	6
Parmelee, D. S.	Cohoes	1843	26	13	
Parmely, Levi	Cambridge, Shiloh	1844, 50, 51	89	128	7
Parsons, ——	Constantia	1829	6		
Parsons, C. B.	Geneseo	1886–92	338	734	23
Parsons, Isaac S.	Royalton	1839–42	147		19
Parsons, James	Chenango Association, Smethport, Pa	1832, 33	26		
Patch, Audrew	Peltonville	1841, 42	39		
Patterson, C. V.	West Burlington	1880	39	66	15
Pattison, Harold	Indian Lake	1894	16	33	
Paul, N.	Albany African, Wilberforce, Upper Canada	1829–32	156		
Payne, H. A.	Special missionary	1890–94	195	896	197
Peacock, John	Eastern New York	1857	34	222	86
Pease, H. A.	Portageville, Dalton	1894–96	149	378	20
Pease, W. H.	Hancock	1866	9	18	9
Peck, Daniel	Orleans, Antwerp, Jefferson County, Alexandria	1829, 30	39		
Peck, David A.	Rutland, Wis.	1849	23	48	1
Peck, John	Agent, Eastern and Middle of State	1825–33, 35, 46	391		
Peck, Levi	Preston	1839			
Pendleton, C. J.	South Richland, Gowanda	1885, 93	71	181	
Pendleton, J. C.	Waterloo	1886	26	60	7
Percy, W. S.	Bennettsville and Masonville, North Sandford	1896–98	154	489	14
Perkins, J. O.	Copenhagen, South Rutland	1875, 76, 82, 88	106	415	5
Perry, E. G.	Sand Lake and Eastern New York	1850–53	153	314	
Perry, M. H.	Moravia	1871, 72	46	109	22
Perry, P.	Northern New York	1870	44	175	4
Persons, Philander	Antwerp	1838			
Peters, T. R.	Havana (Montour Falls)	1882–85	156	314	30
Pettibone, Willis E.	Adirondack	1896	13	23	
Phileo, Calvin	Agent	1824	52		
Phillips, E. D.	Missionary Oswego Association	1880	13	36	
Phillips, T. E.	Breesport, Bradford	1873–77, 82, 83	246	1,105	48
Phillips, Jr., W. C.	Russell, Mendon	1880–82, 84, 85	140	260	3
Phillips, W. T.	Freedom	1848	26	100	
Picard, J. W.	Cattaraugus Indians	1879, 80	42	28	
Pickett, L. A.	Triangle	1897–99	117	335	5
Pickett, Moses	Gainsville, Orangeville, and Attica	1841–44	156	196	5
Pierce, C.	Ashford	1840			
Pierce, Jas. R.	Richmondville, Seward, and Erieville	1897, 98	72	178	5
Pierce, Rufus D.	Gainsville, Portageville, and Ellicottville	1842–44, 47	205	156	
Pierson, C. H.	Essex Village	1854	22	43	1

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Pike, W.	Haverstraw and Delphi	1847, 71, 72	103	184	8
Pinney, A.	Syracuse, Second	1846–52	268	448	21
Pitman, Isaac A.	Burlington, First	1842	26	60	.....
Pitman, J. B.	Matteawan	1863, 64	52	105	.....
Pixley, J. B.	De Ruyter	1842	52	154	5
Plain, G. A.	McLean, Virgil, Otego, and Hurleyville	1893–95, 98, 99	112	283	3
Platt, Daniel	Tioga County, Pa., Lawrenceville, Perrysburg, and Cassadaga	1832, 34, 41–43	182	64	11
Platt, E. F.	Cairo	1846	52	.....	12
Planck, C. H.	Branchport	1876	12	29	.....
Pleu, E.	Queensburg and Glens Falls	1871–73	113	186	5
Plumer, Geo.	West Lansing	1851	.....	.....	.....
Plumley, A.	Richville and Orangeville	1851, 55	100	333	8
Pope, D. B.	North Elba	1880–84	203	449	7
Pope, Jas.	Sherman, Pa.	1883–87	208	929	20
Porter, G. W.	Poestenkill and Sanborn	1850, 90–92	70	118	.....
Post, Jonathan	Allegany County and Genesee River Association	1831, 39	39	.....	.....
Potter, H. S.	Fultonville	1893	13	27	.....
Poumier, P. C.	French in Clinton Co., Moers Forks, and Canadian French	1862–65, 73, 75–79	460	1,017	65
Powell, J. L.	Sinclairville	1876, 77	43	79	1
Powell, R.	Agent	1828	.....	.....	.....
Powers, H.	Oswego Association	1851	43	107	5
Pratt, D.	Parish	1841	26	.....	.....
Pratt, G. S.	Elizabethtown	1873, 74	84	314	18
Prentice, R. R.	Sinclairsville, Clarksville, West Clarksville, Farmersville, Farmersville Station	1883–86, 93–95, 97, 98	423	1,147	21
Preston, C.	Exeter	1850	39	58	.....
Prince, Noble	Dix, Orange, and Caton	1843, 44, 49	117	104	26
Proctor, D. P.	Providence	1893	11	24	.....
Proctor, H. T.	Margaretville, South Colton, and Stark	1896, 97	14	98	55
Pruyne, S. F.	South Richland and Albion	1891, 92	85	250	15
Purington, T.	Chenango Association	1831	13	.....	.....
Purinton, D. B.	Susquehanna, Wayne, and Luzerne Co's, Pa., Livonia Station	1834, 71, 72	105	131	19
Purinton, J. M.	Arcade	1840–42	111	200	37
Purinton, L. M.	Delhi	1879–81	52	114	2
Purinton, W. F.	Solon, Second	1837	.....	.....	.....

Putnam, F. B. L.	Gowanda and Alden	1895–97	109	230	.....
Putnam, Wm.	Lyons	1860–62, 64	104	365	11
Quillin, H. S.	Pine Plains	1889, 90	45	123	4
Rabe, W. C.	Germans, Rochester	1890, 91	104	265	4
Randall, Chas.	Michigan, Allegany Co., N. Y., McKean and Potter Co's, Pa., and Howard	1833, 34, 36	104	.....	.....
Randall, W. H.	Angelica, Phillipsville, Jamesville, Milton, and Schuylerville	1854, 55, 84, 85, 99	195	402	.....
Ransom, D. D.	Steuben County	1824	52	.....	.....
Ransted, L.	Canandaigua, Waterloo, Rhinebeck, and Hyde Park	1838, 39, 42, 60	112	185	1
Rantz, Carl	Buffalo Association and Germans in Erie County	1857–60	208	690	28
Rasco, J. H.	Batavia and East Pembroke	1838–40	104	.....	23
Rasmussen, J. S. R.	Kennedy and Memphis	1895, 96, 99	104	260	12
Rathbone, L.	Dunkirk, Western New York, Harmony	1857–59, 66	163	687	83
Rathbun, D. P.	Virgil and Blodgett Mills	1891	20	68	3
Rathbun, L.	Jamestown and Westfield	1848–50, 53, 54	117	459	55
Raymond, Chas. A.	Newburg	1843	52	.....	65
Raymond, J. E.	Amityville	1895	26	26	.....
Raymond, J. T.	Zion, New York City	1838, 39	26	.....	.....
Raymond, L.	Cooperstown	1834, 37	26	.....	.....
Read, Caleb	New Hartford and Westmoreland	1836–38, 41, 42	104	180	.....
Read, O. B.	Dansville	1876, 77	65	181	13
Read, S. A.	Burke, Chateaugay	1882, 83	52	132	3
Reader, J. J.	Ilion	1884	52	177	8
Record, C.	Smyrna	1836	.....	.....	.....
Reed, A. A.	Farmersville, Bennington, Alden, South Hannibal, Ira, Richmondville, and Seward Valley	1887, 90–94, 99	283	764	20
Reed, C. B.	Honeyoe Creek, Franklinville, and Angelica	1850, 54, 59	148	340	12
Reed, Chas. D.	Schuylers Lake, Richfield, and Exeter	1896–99	195	596	32
Reed, D. D.	Smithville, Pillar Point, and Le Roy	1841, 42, 44, 54	130	149	.....
Reed, E. D.	Erieville, De Ruyter	1878–85	363	769	1
Reed, James	Allegany County	1834	52	.....	.....
Reed, Myron S.	Hume, Wells, Lake Pleasant	1888–91, 97	230	660	55
Reed, O. H.	McDonough, Centreville, Hume, Gainsville	1837, 38, 40–45	221	108	21
Reed, W. J.	Evangelist	1887	.....	.....	.....
Reese, D.	Cassville, Berean	1852–54	77	213	24
Reese, Thos.	Fulton, Wis	1849–51	96	220	.....
Relyea, S. S.	Harlem	1850–52	103	322	1
Remington, S.	East Brooklyn	1855	26	78	18
Re Qua, W. F.	Mendon	1882, 83	38	71	2
Reynolds, A.	Southeastern District, district missionary	1880–86	252	1,201	79
Reynolds, Fred G.	Ira	1896–99	177	411	15
Reynolds, F. W.	Canaseraga, Dalton, Elmira, Southside	1893, 94, 98, 99	194	562	146

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Reynolds, J. B.	General missionary	1895, 96	58	253	22
Reynolds, L. E.	South Hannibal	1891	52	165	.....
Reynolds, L. R.	Montezuma	1880	52	157	3
Reynolds, P.	Knoxville and Clymer, Pa.	1878–81	134	518	28
Reynolds, R. J.	Woodstock, Delhi, Clyde	1860, 62, 63, 72	195	502	23
Rheneus, C. H.	Irving	1888	26	71	.....
Rice, E. F.	Ashville, North Harmony, Fort Covington	1893, 96	30	61	.....
Richards, N.	Rosendale	1897	22	63	1
Richardson, S. W.	South Colton	1896	8	16	.....
Richmond, C. M.	Ellicottville	1842–44	138	102	40
Richmond, E.	Allegany and Cattaraugus Counties, Chaut. Com. Res. O.	1828–33	65	.....	.....
Richmond, E.	Jamaica	1898, 99	91	185	1
Ridder, F.	Wrettsburg, Pa.	1851	25	75	.....
Riley, L. W.	Fort Covington	1895	14	26	.....
Rines, Geo. E.	Port Dickinson and Chenango Bridge	1892, 93	65	160	16
Ritter, P.	Folsomdale, Rochester, German	1870, 76–79	234	573	92
Robbins, R. B.	Cambridge	1898, 99	100	189	7
Roberts, H. J.	Sidney	1895, 96	84	168	29
Roberts, M.	Ripley Center	1848	39	113	3
Roberts, Jr., Philip.	Dutchess County, Hyde Park	1836, 47	65	.....	.....
Robins, B. F.	Centerville, Hume, Cuba	1838–41, 43, 44	181	.....	58
Robins, H. C.	Moriah	1885, 86	31	80	.....
Robinson, P.	Clarkson	1810	35	.....	.....
Robinson, W. M.	Waterloo	1872–74	91	279	18
Robson, Seward.	Seneca Falls	1884–87	100	200	26
Rockwell, G. W.	Cobleskill	1899	44	152	9
Rodgers, Jas. D.	Austerlitz	1841	52	.....	28
Rogers, B. W.	Somerset, First	1866	26	56	.....
Rogers, E. C.	Ellicottville	1841	26	.....	1
Rogers, J. B.	Solon, Second, Mead's Creek	1843, 44, 46–48	208	56	42
Rooney, J. C.	Chemung and Candor	1873–78	178	554	55
Roos, Chas.	Rochester, German and Colored	1849	39	104	.....
Root, Daniel M.	Howard, Nichol, Bainbridge South, Cuba	1837–40, 42, 45, 46	158	150	55
Roots, P. P.	Itinerant	1828	13	.....	.....
Rose, H. A.	Hornellsville	1856–58	104	120	15

Rose, O. J.	Locke	1885–88	143	291	.....
Round, D.	Cohoes	1851	52	78	7
Rouse, H. H.	Cohoesville	1840	.....	.....	.....
Rowlands, D. W.	Sag Harbor	1845, 46	68	.....	.....
Rowley, D.	Burns and Birdsall	1845	18	.....	.....
Rowley, Moses	Waterloo, Steuben Association, Bath, Howard, South Dansville, Sugar Creek	1837–50	514	802	178
Rownd, W. M.	Special missionary	1892–97	261	1,054	280
Royce, E.	Watkins, Hamlin	1865, 66, 68, 69	178	430	17
Rupert, W. A.	Belfast	1877	13	26	.....
Rury, L. L.	Cobleskill, Richmondville, Schenevus, and Chaseville	1889, 90, 93, 94	99	241	28
Ryder, H. E.	Valley Stream	1898, 99	91	234	37
Sabin, Rufus	Towlesville	1852	52	213	1
Sabins, Pliny	West Side, Canandaigua Lake, Bloods Corners	1837	13	.....	.....
Sage, V. A.	Clifton Springs, Second Phelps	1895–98	208	526	47
Salisbury, C. H.	Summer Hill	1896	38	105	.....
Salisbury, E. P.	Martinsburgh	1841	52	.....	.....
Salmon, F. J.	Tioga, Barton, Smithboro, Straits Corners, Tioga Center, and special missionary	1885–91, 93–95	397	1,257	255
Salmon, James	Oswego Association, Angelica	1835, 36	26	.....	.....
Salmon, M.	Florence, Oneida County	1828, 29	12	.....	.....
Sampson, D.	Saugerties	1838	.....	.....	.....
Sanderson, C.	Lottsville, Pa., Sherman	1847, 48	52	53	.....
Sanford, A. F.	Special services, Preston, and South Plymouth	1892, 93	20	59	8
Sanford, E. T.	Cornwall	1897	13	26	2
Savage, E.	Rochester Rapids	1876	13	24	.....
Sawyer, E.	Black River Association, Carthage	1851, 53–56	130	461	12
Sawyer, E., and wife	With C. W. Brooks	1888	26	35	.....
Sawyer, J. W.	Ogdensburg and Moreau	1828, 39	43	.....	15
Sawyer, Wm.	Southport, Norwich, Pa., Porter and Wilson	1838–43, 46	268	170	44
Scarritt, J.	Middletown	1853	13	27	1
Schaffer, H. M.	Germans in Wyoming County	1864	13	42	9
Schneider, H.	Rochester, Germans	1863–65	143	291	16
Schofield, T. C.	Hamlin	1894	15	60	.....
Scholpp, C. J.	Hartsville	1895	12	40	.....
Schoonover, S. W.	Virgil	1881	52	110	.....
Schulte, G. A.	Buffalo, Second German, general German missionary	1863–66, 71, 72	312	935	70
Schuster, L. E. W.	Summer Hill	1882	26	100	.....
Schwegler, R. A.	Richville	1893	12	46	2
Scoby, G. J.	Fultonville	1899	26	49	.....
Scott, Tracy	Wilson, Bingham, Ulysses, Potter County, Pa., Canisteo River Association	1837–40, 42, 43, 45, 46	134	81	27

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Scott, W. H.	Low's Corners	1898	*	*	*
Scranton, Wm. A.	Oswego	1826	26	.....	.....
Searl, David	Portageville	1842-43	78	130	38
Searls, Stedman B.	Arcade, McKean County, Pa.	1838, 41, 42	52	127	1
Sears, A. B.	Evans Mills	1887, 88	65	175	22
Sears, G. N.	Redwood	1871-74	169	535	15
Sears, John	Ithaca, Newfield	1830, 42	78	.....	.....
Seely, Jesse N.	Bridgeport, and Spafford	1861	2	22	.....
Seeley, J. T.	New York City, Fourth Street	1846	52	.....	78
Segar, John	Jamaica	1837, 38	.....	.....	.....
Segars, V. M.	Candor, Willseyville, Fairfield, Straits Corners	1893-98	247	860	17
Selleck, L.	East Chatham	1852-55	164	370	11
Sevell, C. J.	Lake Placid, Burke, Russell, Saranac Lake, Delphi	1891-99	426	1,092	15
Seyse, Thos.	Randolph and Napoli	1888-90	65	206	3
Shaffer, V. G.	Redwood and Theresa	1890-99	496	1,264	21
Shank, W. H.	Portageville	1883, 84	39	69	6
Sharp, John	Buffalo, Second Colored	1846, 47	50	.....	6
Sharpe, Wm.	Newfield, Watkins	1873-76, 81-85	312	1,030	21
Shaw, A. A.	Rochester and Churchville	1895, 96	91	98	1
Shaw, Clemmons	Colton, Ontario.	1878-82, 86, 87, 99	192	458	21
Shaw, W. O.	Rochester, Churchville	1891, 92	65	65	.....
Sheardown, T. S.	Seneca Association, Cathin, Watkins, Hornellsville	1835. 42, 49-53	333	793	18
Sheldon, P. K.	Great Bend, Watkins, Mecklenburg	1852, 74, 85-97	689	1,544	80
Sheppard, Jas.	Stratford, Salisbury, Otego	1883, 84, 88, 89	161	403	3
Sherwood, A.	South Virgil, Lisle, Union	1837, 40, 41	78	.....	.....
Sherwood, C.	Barnes Corners	1875, 76	39	85	1
Sherwood, D. W.	Matteawan	1854-56	77	155	4
Shoemaker, C.	Buffalo, German	1853-56, 61-66	442	1,433	127
Shoesmith, Jas.	Leyden, Copenhagen, and New Baltimore	1895, 96, 99	110	241	22
Shook, Cyrus	Saugerties	1843, 44	78	.....	35
Short ——	Villinovia, Chautauqua County	1837	.....	.....	.....
Shotwell, J. M.	Walesville, Red Creek, and Victory	1851, 52, 91, 92	162	496	11
Shute, Jr., H.	Livingston Association, Bridgeport	1835, 46, 47	156	.....	1
Silliman, E. E.	Alden	1883, 84	37	57	.....

* Report to Hudson River Central Association.

Silver, G. W.	Peekskill	1855, 56	38	78	.....
Simmons, G. D	Villinovia, Chautauqua County	1832	13	.....	.....
Simmons, J. P.	Clay	1866	26	60	.....
Simmons, J. R.	East Durham	1883, 84	73	234	15
Simpson, A. H.	Owasco	1895, 96	65	142	.....
Sisson, G. W.	Ashville	1849	52	173	1
Skidmore, A. F.	Long Island, missionary, Brookhaven, Yaphank, Fire Place	1854, 61, 62	100	220	11
Skinner, C. A.	Cold Spring	1861	52	101	.....
Slater, F. A.	New Rochelle	1853, 54	73	145	4
Slater, G. W.	New Baltimore, East Chatham	1873–78, 86	231	687	8
Slocum, W. F.	Montour Falls, Moreland	1896–99	206	622	22
Smallidge, E. P.	Adirondack, Horicon, Bolton	1883–85	82	265	3
Smith, A. H.	Grovernors Corners	1893	10	16	.....
Smith, Amasa	Skaneateles	1843, 46	104	.....	5
Smith, B. M.	Hempstead	1891, 92	52	113	.....
Smith, Buel R	Syracuse Fourth	1891–94	143	347	18
Smith, Charles	Almond, Clymer, Harrison Valley	1881, 82, 86, 87	117	251	2
Smith, Eli B.	Buffalo	1827, 29	78	.....	.....
Smith, Elijah F.	Collins	1842	52	150	.....
Smith, E. S.	Wales	1844	26	.....	.....
Smith, F. La G.	Hume	1895	13	13	.....
Smith, Fred. L.	Caton	1892	11	22	.....
Smith, G. W.	Chili	1878–80	127	233	3
Smith, H.	Dansville	1852–54	123	421	20
Smith, H. A.	Burlington First, New Berlin	1840–42	95	200	49
Smith, J. A.	Chateaugay and Bangor, Franklin County	1859–61	130	339	13
Smith, Jacob	Fremont Centre	1870	26	103	6
Smith, J. B.	Dunkirk, district missionary, Geneva	1855, 69–72	216	651	75
Smith, J. D.	Jordan, Churchville,	1880, 82–85	191	321	3
Smith, Jas. F.	Fort Plain, Essex and Essex First, North Brookfield	1895–99	229	497	89
Smith, Jas. R.	Canaseraga	1878, 79	52	183	20
Smith, J. L.	Smethport, Pa	1848	52	124	3
Smith, J. N.	Half Moon, Second Clifton, Park, Rosendale, Rhinebeck	1858, 59, 66	156	505	37
Smith, Leonard	New Baltimore	1897, 98	101	139	4
Smith, Lyman	Essex Village	1848	52	115	2
Smith, N.	Tonawanda, Allegany, and Cattaraugus Reservation	1853–70	767	2,337	204
Smith, R. T	Mexico, Palermo Second	1826–29, 41	53	.....	.....
Smith, S.	Harnden, Unadilla, Montezuma	1836, 56, 62–65	208	304	16
Smith, S. G.	Port Richmond	1872, 73	39	115	21
Smith, S. K.	Lancaster	1899	49	103	12
Smith, Wm.	De Wittville and Sherman	1843, 44	91	.....	12
Smith, W. W.	Holland Purchase, Batavia, Geneva	1833, 37, 38, 41	91	.....	2

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Smoot, C. C.	Hamlin	1897–99	103	198	7
Snyder, T.	Williamsburgh, Second	1853	32	64	3
Sobey, W. A.	Alpine	1895	13	39	4
Southworth, G. D.	Nanticoke	1898	13	31	.....
Sparks, E. B.	Bainbridge, Guilford, Sherman, De Wittville, Frewsburg	1837, 42, 43, 47–49..	209	254	29
Spawn, H. W.	Cherry Valley	1849, 50	50	92	7
Spencer, Horace	Canaan First, Cairo, Bath, Avoca	1839–42, 46–49	286	216	13
Spencer, James	Newburgh, East Solon	1838, 46	40	.....	1
Spicer, W	West Almond	1879, 80	50	162	12
Spooner, F. M.	West Bainbridge and Bennettsville	1892	16	42	.....
Spooner, J. G.	South Pulteney	1862	52	102	18
Sprague, D. E.	Russell	1894	12	23	3
Sprague, O. J.	Dansville	1855–57	65	184	29
Spratt, Geo. M.	Monroton and Towanda, Pa	1841–43	109	405	74
Stair, Geo. R.	Utica, Calvary	1898, 99	39	78	3
Stalbird, J. P.	Ten Mile River	1846–48	103	51	13
Stark, J. F.	Erieville	1865	52	67	1
Stark, Israel	West half New York State	1844	6	.....	.....
Starkweather, A.	Plymouth	1860	26	55	.....
Starkweather, A. H.	Corning	1853, 54	39	116	10
Starkweather, G. A.	Coventry	1899	52	63	1
Starkweather, J. W.	Hamburg, Virgil	1873, 74, 78–80	143	412	.....
Stearns, A. H.	Wolcott	1880, 81	87	186	6
Stearns, E. D.	Pine Plains	1877	39	120	13
Stearns, John G.	Buffalo	1822	16	.....	.....
Steegar, Wm. H.	Sodus First, Waterloo	1862, 66	104	364	78
Steelman, H.	Elizabethtown	1869–71	108	349	12
Steelman, J. H.	East Chatham	1884, 85	35	79	4
Steeves, O. E.	Brisbin	1899	52	140	.....
Stephens, John	Oneida Association	1835	13	.....	.....
Stevens, G.	Lindley and Lawrenceville	1845	26	.....	.....
Stevens, G. E.	Union, Syracuse, Bethany, Syracuse	1889–98	517	1,191	62
Stevens, H. S.	Bushwick Avenue, and Gethsemane, Brooklyn	1865–67	156	351	22
Steward, Lonson	Cambridge, Port Jefferson, Setucket	1857, 62–66	312	918	62
Stewart, E. E.	Mendon	1888, 89	53	124	.....

Steward, Ira R.	Seaman's Bethel, Mariner's, First	1845–47, 52–57	234	783	55
Stiles, F. J.	North Lansing	1898	26	78	.....
Stiles, Stephen	Tompkins	1840, 41	104	.....	4
Stillwell, H. P.	Wolcott	1842	26	78	.....
St. John, Benj.	North China	1832	13	.....	.....
Stock, A. H.	Fort Covington, Essex, and Essex Village	1880–83	116	233	6
Stockwin, Arthur W.	New Baltimore, and Indian Field	1878–81	150	503	12
Stocum, C. V.	Monterey, and Hornby	1899	51	174	8
Stoddard, D. W.	Barnes' Corners, Burke, Chateaugay, Plank Road	1882–88	316	585	34
Stoddard, F. P.	Carthage	1885–87	100	416	81
Stoddard, J. C.	Harmony Association	1840, 41	26	54	4
Stokes, Thos.	Cairo, Dutchess County, Broome, Second	1836–38, 40–42	156	230	9
Stone, Arza	Cherry Creek	1844, 45	52	.....	.....
Stone, C. A.	Chemung	1871, 72	65	199	.....
Stone, Jonathan	Steuben County	1827	13	.....	.....
Stone, L.	Dix and Orange, Woodhull, Millport	1847, 48, 53	91	120	3
Stone, Marsena	Mount Morris	1841, 42	52	104	35
Storrs, John	Otselic, Beaver Meadow	1881, 82	49	124	.....
Stowell, A.	Factoryville	1842?–44	130	.....	31
Stowell, L. S.	Clymer, Alden	1849–51, 53, 54	211	533	20
Streeter, Randolph	Vienna, and Florence	1824–26	8	.....	.....
Strutt, G. W.	Portageville, Havana (Montour Falls)	1884–86, 91–95	313	649	19
Stumpf, John	Tonawanda, German	1897	52	139	8
Styan, Mark	Edwards	1894	52	160	15
Sutherland, T. P.	Waterloo	1876	9	31	.....
Swan, J. S.	Preston	1839	26	.....	22
Taylor, C. B.	Pulaski	1836	.....	.....	.....
Taylor, C. L.	Hamlin, Hamburg, Alden	1890–95	260	793	45
Taylor, J.	Harrisburg	1838	.....	.....	.....
Taylor, Joseph	Bristol	1893, 94	23	42	.....
Taylor, J. W.	Piermont	1866	52	100	21
Taylor, O. D.	Attica, Leicester, West part of State	1839, 42, 44, 45, 47–51	387	343	28
Taylor, P.	Babcock's Grove, Ill.	1847–49	65	125	20
Taylor, Philan.	Wapperena, Tioga County	1837	.....	.....	.....
Tayntor, Orsimus	Cattaraugus Association, and Erieville	1859–61, 63, 65	203	532	19
Templeton, P. B.	Aurora	1849	26	.....	4
Tennant, A. M.	Westfield	1886–88	104	224	8
Terry, D.	Albion, Parish	1840	39	.....	.....
Theall, Thos.	Portage and Hume	1847	52	.....	.....
Thomas, Benj.	Olean, Belfast, New Durham, N. J.	1841–45	229	.....	25
Thomas, H. H.	Nicholville, Dansville	1882, 83, 90–95	279	652	24
Thomas, N.	Clymer	1847, 48	104	.....	1

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Thomson ——	Constantia	1830	52	.....	.....
Thompson, A. S.	Special missionary	1891	13	89	10
Thompson, Geo. H.	Millport, Townsend, Moreland, Hornellsville, South Side, Hartsville	1889-99	497	1,517	88
Thompson, J. L.	Middletown	1856	.....	.....	.....
Thompson, R.	New Durham	1846	52	.....	5
Thompson, S. B.	Indians, Allegany Reservation, Little Valley	1862, 63	52	40	4
Thompson, Wm	Johnstown, Gloversville, Canajoharie, Clinton, Boonville, Geneva	1835, 39-41, 47	104	.....	2
Thorn, James	Memphis, special missionary	1894, 95	16	86	20
Thorp, A.	Bristol, Naples, Canandaigua, First	1837	.....	.....	.....
Tibbitts, J. C.	Margaretville	1894, 95	25	51	1
Tillinghast, W.	Franklinville, Antwerp, and Evans Mills	1840, 41, 44, 72	204	80	27
Tisdale, N. A.	Essex and Essex Village, Port Plain	1895-99	203	583	40
Titus, S. W.	Olean	1849, 50	89	263	.....
Todd, A. H	Newark Valley, Killawog, Marathon, clerk and special mis'ry	1876, 77, 85-89, 94-99	502	915	26
Toles, R. G.	Cooperstown	1849	40	123	.....
Tolman, J. W.	Sterling	1881-84	182	446	5
Tompkins, E.	Red Hook	1863-66	180	335	7
Topping, Henry	Leesville, Argosville	1837-39	26	.....	.....
Torbet, Andrew W.	Piermont	1839, 40	61	.....	4
Tower, C. M.	North Eastern District	1888-99	616	2,908	863
Tower, Wm. J.	Millport	1899	13	24	.....
Tower, Wm. N.	Olean	1866, 67, 74	104	314	25
Towner, W. K.	Special helper, and Dansville	1895-98	193	438	66
Townsend, B. C.	Hempstead	1861	52	165	2
Townsend, Colwell	Wayne	1895	48	72	4
Toy, D. S.	New Brighton	1896-98	147	354	63
Tozer, E.	Naples	1851-54	208	733	29
Tozer, R. B.	Italy, and Italy Hollow	1889, 90	52	107	.....
Transchell, A.	Buffalo, German	1866	26	100	.....
Trick, R. D.	Ontario, and Orleans	1894, 95	53	118	.....
Troup, Wm.	.....	1826	13	.....	.....
Trumbell, J.	Horicon, Leon	1841, 47	65	.....	9
Trow, A. H.	Solon, Second	1849, 50	76	220	15

Trowbridge, J.	Holland, Hume	1841, 49, 50	135	225	2
Tschirch, E.	Germans in Rochester	1866, 73	91	224	16
Tucker, C. J.	Port Dickinson	1888, 89	39	98	3
Tucker, Jr., J.	Mohawk Valley	1859	13	45	.....
Turnbull, G. P.	Schenevus and Chaseville	1890–92	91	302	.....
Turner, Holland	Chazy	1826	13	.....	.....
Turton, Wm. H.	West part of Orange County	1837–39	99	.....	.....
Twing, M. W.	Tonawanda	1886–88	104	219	24
Twiss, Daniel S.	Black Rock	1840	52	.....	.....
Twiss, J. S.	Michigan	1831, 32	39	.....	.....
Underdue, Jas.	Carrsville, Berean	1858	52	105	6
Underhill, Charles H.	Peekskill, Tarrytown	1838, 46, 47, 49, 50	191	205	2
Utter, S. S.	De Ruyter	1889–91	74	158	11
Valentine, A. W.	Dresden	1845	39	.....	4
Valentine, W. O.	Victory	1893	11	14	.....
Van Buren, B. L.	Athens	1873, 74	88	271	.....
Van Fradenburgh, D.	Liberty, Unadilla, Sidney Plains, Burlington Flats	1866, 75–77, 80, 81, 85, 86	180	444	7
Van Fradenburgh, E.	West Fulton	1885–87	91	226	.....
Van Horn, J. W.	Cairo, Greene County	1840	69	.....	5
Van Housen, J. B.	Middleburg, Greene and Ulster Counties, southeast district	1848, 61, 62, 76, 77	111	337	50
Van Schaick, C. E.	Triangle, Utica, Calvary	1895–98	169	307	1
Van Tassell, F. K.	Hancock, East Branch, Springfield Centre	1884–88	150	434	24
Van Toor, W. H.	Fultonville	1894	39	94	11
Van Winkle, George	East Pembroke, Richville	1895–98	113	230	12
Varney, T. R.	Mendon, Hamlin	1892–94	78	169	.....
Varnum, G. W.	Akron, Salamanca	1875, 76, 82–84	178	574	6
Vassar, John E.	Dutchess Association, Union Association	1858–63	277	600	496
Vassar, John E., 2d	Richmondville and Seward Valley	1895, 96	38	72	.....
Vibbert, W. L.	Special missionary	1896	19	.....	.....
Vinal, F. A.	General missionary, Almond	1894–99	271	1,868	260
Vincent, J.	Tonawanda Village	1851	35	39	.....
Von Puttkammer, A.	Buffalo, Germans, Albany, Pearl St. Mission, Albany, Germans	1849–52, 56–62	453	1,343	165
Vose, R. A.	Syracuse, Immanuel	1886, 87	91	185	46
Vose, S. S.	West Danby, North Spencer, Newfield	1894–99	294	1,063	56
Votey, Charles A.	Phelps	1872, 73	39	85	.....
Vreeland, P. S.	Bath	1889	51	176	31
Vrooman, J. B.	Niagara Falls, Clyde	1845, 1884–89	327	596	31
Wade, Isaac M.	Addison, Troupsburg, Jasper	1843	52	.....	3
Wadsworth, M. F.	Leon, De Wittville, Cassadaga, Catt. Reservation	1843–45, 48, 61–64	312	301	10
Wait, Archibald	Washington Association, Fort Edward	1834, 37	52	.....	.....
Wait, Daniel C.	Lansing and Genoa	1842	26	84	1
Walden, J. H.	Essex Village, Dunkirk	1840, 41, 53, 54	203	247	61

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Waldo, H. R.	Mendon	1898, 99	104	228	1
Walker, Edwin T.	Dansville	1860	39	83	2
Walker, Frank	West Allen, Allen	1888–90	104	163	1
Walker, S. S.	French Creek, Pa.	1844	52	.....	1
Walker, Warham	Summer Hill	1842, 43	52	80	21
Wall, A. G.	Canton	1888, 89	65	149	1
Wall, V. R.	Jersey, Steuben County, New Bradford, and Tyrone	1825, 26, 29, 38	117	.....	.....
Ward, J. A.	West Oneonta, Madrid	1893, 94, 99	64	163	1
Wardner, C.	West Clarksville	1891, 92	54	144	.....
Warner, W. H.	Lorraine	1883–85	104	189	5
Warren, A.	Tonawanda Reservation, Supt. Genesee Indian Missions	1848, 49, 59–67	489	632	34
Warren, Benjamin	Gorham	1860	52	138	3
Warren, E. R.	Jordan	1880, 81	40	91	1
Warren, O. Lee	Westfield	1898	52	104	.....
Warren, W. S.	Summer Hill, Freetown, Blodgett Mills	1891–95, 97–99	308	753	30
Warriner, E. R.	Fayette	1860	26	60	.....
Washburn, L.	Carroll, First	1839	26	.....	.....
Waterbury, N. M.	Alden	1880	15	23	1
Waterbury, R. A.	Geneseo	1873, 74	39	97	4
Waters, Van Rans'r	Trenton Falls	1839–41	130	.....	27
Watrous, C. W.	Gulderland, First	1841, 42	65	209	28
Watrous, J. H.	Coventry, West Bainbridge, Adamsville, Kingsbury	1896–99	169	397	4
Watson, A. A.	Clinton	1876, 77	59	192	.....
Wattles, N.	Franklin Association, Hamden	1834, 41, 42	26	40	1
Way, S. P.	Richfield, Exeter, Rockwood, Virgil	1859, 60, 80–85	237	590	3
Webb, C. R.	Moriah	1888	26	54	2
Webb, George T.	Niagara Falls	1889–91	104	232	23
Webb, John Newton	Carthage	1840–45	234	200	17
Webb, William R.	Canandaigua	1841	26	.....	8
Webber, J. S.	Fleming	1888	52	115	.....
Webber, S. S.	Erieville	1859–61	130	268	6
Webster, J. B.	Warrensburg, Second, Minerva, Johnsburgh, Second	1881, 83, 85, 86	109	185	3
Webster, J. D.	Warrenham, Pa.	1850	52	122	4
Wedge, Albert	Jefferson County	1840	36	.....	.....

Weeks, E. C.	Nassau, First, Second	1885	49	133	8
Weeks, G. E.	Belmont, Watkins	1878–81	141	383	11
Welch, Arthur B.	Mariners, New York City	1869–73	189	150	5
Wells, A. R.	Glens Falls	1840–44	234	200	48
Wells, W. A.	Remsen, Second	1843	52	.....	33
Wells, William A.	De Ruyter	1838, 39	26	.....	.....
Wellslager, John	Cornwall	1839	52	.....	23
Welsh, S. C.	Van Etten, Westfield	1897–99	126	477	11
*Wescott, E.	Rockland County	1853, 54	104	258	6
*Wescott, Erastus	Delhi, Greenfield, First	1843–45, 51, 52	188	68	51
Wescott, S. N.	Pharsalia	1860	52	120	.....
West, H.	Clarkson, Watkins	1840, 59	52	120	65
West, William	Broome County	1827, 28	39	.....	.....
Wetherbee, C. H.	Scriba	1884, 85	26	46	.....
Whalen, H. J.	Millport	1885–87	91	262	10
Wheeler, Benjamin	Brookhaven	1864, 65	104	231	2
Wheeler, O. C.	Pompey	1840	52	.....	12
Wheeler, S. S.	Saugerties, Richville, Rose Hill, New York City	1840–42, 50, 51	187	345	48
Wheeler, Willard	Mariner's, New York	1869–72	177	.....	.....
Wheelock, L.	Itinerant, Lake George Association	1873, 74	42	234	25
Wheitcomb, C. F.	Euclid, Rockwood, Lake Ridge	1892, 93, 96, 97	159	447	8
White, Jr., D. T.	Nicholville, Lorraine, Madrid	1889, 90, 94–96	194	540	61
White, J. J.	Avoca, Hammondsport, Cochecton, Geneseo	1873, 74, 76, 77	110	309	17
White, N. T.	West Greenwich	1893	11	32	11
White, O. J.	Hamlin	1886, 87	69	160	21
Whitman, Alva	Byron	1841	52	.....	18
Whitman, John S.	Oppenheim, Amsterdam, and Valley of Mohawk	1836, 37	52	.....	.....
Wilbur, O.	Lowville	1840	52	.....	37
Wilcox, Abraham	Pulteney, First	1842	26	.....	10
Wilcoxson, A.	Willseyville	1848, 49	52	120	3
Wilder, Sidney	Cohoes, Virgil, Montezuma, Delphi, Pittsford	1846, 47, 57, 65, 73, 74, 76	226	467	40
Wilkins, A.	Jefferson (Watkins)	1853, 54	74	238	20
Wilkins, G. A.	Italy Hill, Italy Hollow	1875	39	111	.....
Wilkins, J. B.	Coxsackie	1840, 41	52	.....	.....
Williams, A.	Otsego Association, Oneida, and Lewis Co's., Waynesville, Pa.	1835–37, 42–45	133	60	2
Williams, B. F.	Inghams Mills	1891	13	21	3
Williams, B. S.	Plymouth, North Norwich	1842–49, 59–61	429	530	35
Williams, C. H.	Copenhagen, Fort Covington	1895, 97–99	157	310	4
Williams, D. J.	Welsh Baptist, Prospect	1862	53	113	.....
Williams, E. J.	Hempstead	1847	52	.....	.....
Williams, G.	Batavia, Western New York	1845, 51, 52	125	176	.....

* Possibly same

Missionaries.	Places.	Years.	Weeks.	Sermons.	Baptisms.
Williams, Hugh F.	Western New York, Russia	1843, 44, 48, 49	156	103	4
Williams, R. F.	South Hamilton	1890	23	46	4
Williams, R. Z.	Steuben, Oneida Co., Westernville, Vernon, Second, North Bay	1840, 41, 46, 47, 53, 54, 70	182	385	6
Willis, E. L.	Special missionary, South Glens Falls	1893–99	341	2,130	502
Willis, S. B.	Athens, Greene County, Port Chester	1836–38, 62	52	70	.....
Willoughby, B. C.	Cherry Creek	1849, 50	80	332	33
Wilson, John	Chaut. Co.	1836	52	.....	.....
Wilson, Charles	Black River Association	1859	26	75	.....
Wilson, Charles E.	Lansing and Genoa	1839, 40	52	.....	11
Wilson, J. E.	Townsend, Monterey	1892, 93	52	153	20
Wilson, Jonathan	Harmony Association, Warren, Pa.	1840, 41	56	.....	.....
Wilson, Samuel	Attica	1838	.....	.....	.....
Winchell, A. B.	Allegany County	1834	26	.....	.....
Winchell, Reuben	Lockport	1826	.....	.....	.....
Winegar, Jr., Reuben	Rensselaer, Berne	1840	52	.....	2
Wise, S.	Berkshire Association	1831	26	.....	.....
Wisner, M. L.	Batavia, Ill.	1848, 49	52	91	.....
Wisner, W.	Chaut. Association, Erie County, Pa.	1831	26	.....	.....
Witt, Peter	Holland, Pur. Com., Catt. County, Phoenix	1833, 35, 40, 41	104	.....	1
Witts, C. E.	Pine Plains, Lowville, Denmark, and Fultonville	1886–88, 95, 99	128	350	11
Wolcott, N. W.	Freetown and Solon, Tully, Vesper, Apulia, Truxton, Fleming	1886, 87, 91, 92, 95, 96	169	497	25
Wood, Joshua	Tivoli, Warrensburg	1872–74, 78–80	221	527	11
Wood, L. S.	Peterboro	1866	52	102	.....
Wood, Norman	Lebanon Springs	1839–42	208	156	41
Wood, W. A.	Durhamville, Queensbury, South Glens Falls	1895–99	195	476	13
Woodbury, D.	Mayville	1836	.....	.....	.....
Woodin, P.	Fulton, Central Square	1840–48	342	288	72
Woodward, Franklin	Perinton (Fairport)	1842–44	78	75	67
Woodward, Jonas	Monroe County	1832, 33	52	.....	.....
Woodward, Z.	Carlton	1838	.....	.....	.....
Worden, Jesse B.	Pennsylvania, Chaut. and Cattar. Co's., Huron Co., Ohio	1825–27, 33	55	.....	.....
Work, P.	Factoryville (now Waverly), Sheboygan, Mich.	1841, 48–50	182	405	13
Worth, L. D.	Millport	1873, 74	78	222	17
Wright, B. B.	Mendon	1895, 96	68	139	3
Wright, Jr., Edward	Sanford	1843, 44	104	.....	5

Wright, J.	Lysander	1829, 30	10	.....	.....
Wright, N.	Unadilla	1859	52	400	2
Wright, Stephen	South Westerlo, Clinton and Essex Counties, Fort Miller	1844, 60, 61, 68	111	152	24
Wright, Thomas G.	Avon Springs, Lyons	1843–45	78	.....	2
Wright, W. D.	Union, Cold Spring	1861	52	99	1
Wright, W. R.	Seneca Falls	1874	39	117	19
Wyman, C. H.	Rochester, Rapids and Plymouth Avenue, Mendon, Corinth	1886–89	129	317	.....
Yocum, E. S.	Newton	1859	26	60	1
Young, James R.	Williamsburgh, Mt. Olivet	1867	52	167	9

NOTE.—In 1807, the year from which the State Missionary Convention dates in origin, there were only 170 churches in New York, with less than 10,000 members. In the ninety-three years of the Convention's work 700 churches have been aided and fostered, 1,813 missionaries have been employed, nearly $1,000,000 have been expended, and 43,000 members have been received into fellowship as a direct result of the Convention's work.

APPENDIX C

Members of the Board of the Hamilton Missionary Society and State Missionary Convention.

The first column of figures indicate the year when elected, the second the close of service.

Averill, Asa..... 1824-29
Abbott, Aaron..... 1831-33
Arthur, Wm..... 1836-60
Ainsworth. S. S..... 1848-56
Adsit, S., Jr..... 1849-64
Angier, A..... 1851-54
Armory, R. K..... 1855-68
Anderson, M. B..... 1857-69
Adsit, Sam..... 1861-68
Allen, Thos..... 1865-67
Anderson, T. D..... 1866-68
Allen, Geo..... 1867-69
Adams, J. N..... 1868-77
Ambler, E. C..... 1868-69
Anderson, Galusha..... 1872-76
Andrews, N. L..... 1874-79

Butler, Ora..... 1807.....
Bennett, Alfred..... 1810-51
Beckwith, Roswell.....
Baker, Nathan .....
Brown, Oliver..... 1807.....
Beebee, Alex. M..... 1821-56
Bradley, Joshua..... 1822-24
Babcock, Rufus..... 1824-41
Blain, John..... 1824-43
Blakesley, Eliada..... 1824-26
Bostwick, John..... 1828-29
Blodgett, J..... 1829-34
Burchard, Seneca B..... 1831-61
Burke, Joshua A..... 1832-52
Brown, Wm. B..... 1833-46
Bright, Edw., Jr..... 1833-61
Benedict, J..... 1834-35
Bowen, John..... 1835-48
Benedict, Geo..... 1835-46
Bellamy, David..... 1835-64
Bellamy, Jonathan..... 1837-44
Burdick, Elias..... 1838-45
Brown, Philip P..... 1838-49
Baldwin, Henry F..... 1838-45
Bennett, Dolphas..... 1839-68
Babcock, Rufus, Jr..... 1841-46
Bevan, Isaac..... 1845-50
Backus, J. S..... 1846-71
Butterfield, Isaac..... 1846-74
Baldwin, G. C..... 1848-60
Brownson, J. K..... 1849-50

Brown, Wm..... 1849-67
Brooks, W. R..... 1849-68
Barton, D. R..... 1849-71
Bright, Thos..... 1849-50
Butterfield, J..... 1849-53
Binney, J. G..... 1851-52
Beecher, L. F..... 1849-63
Blackmer, Jirah..... 1850-52
Burroughs, J. C..... 1852-53
Brown, Theron..... 1853-58
Briggs, O. W..... 1853-59
Bacon, C. L..... 1853-68
Bainbridge, S. M..... 1856-65
Barrell, A. C..... 1856-69
Bliss, E. W..... 1856-68
Burbank, G. W..... 1856-63
Bright, Edw..... 1857-70
Briggs, O. N..... 1857-58
Bates, L. C..... 1858-68
Burrows, R. S..... 1858-63
Boardman, G. D..... 1858-64
Bowen, Henry..... 1859-68
Burlingame, A. H..... 1864-65
Burr, Jas. H..... 1860-97
Brigham, Geo. H..... 1862-72
Burwell, Ira D..... 1863-68
Brackett, J. B..... 1863-71
Briggs, B. S..... 1863-67
Burton, D. R..... 1864-65
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Yeaman, W. P..... 1868–69

APPENDIX D

HISTORICAL TABLE, showing place of meeting each year, beginning with the meeting for the organization of the Lake Baptist Missionary Society in 1807, changed in 1808 to the Hamilton Baptist Missionary Society, and in 1825 to the Baptist Missionary Convention of the State of New York.

TIME.		PLACE OF MEETING.	PRESIDING OFFICER.	RECORDING SECRETARY.	PREACHER.
August 27	1807	Pompey			
October 28	1807	Hamilton	Ashbel Hosmer	Elisha Payne	
August 30	1808	Pitcher	Ashbel Hosmer	Elisha Payne	
September 12	1809	Smithfield	Ashbel Hosmer	Elisha Payne	
September 11	1810	Hamilton	Ashbel Hosmer	Elisha Payne	
September 10	1811	Upper Lisle	Ashbel Hosmer	Elisha Payne	
September 8	1812	North Norwich	John Peck	Joseph Coley	
September	1813	Homer	John Peck	John Lawton	
September	1814	Hamilton	John Peck	John Lawton	
September 12	1815	Morrisville	John Peck	John Lawton	
September 10	1816	Cazenovia	John Peck	John Lawton	
September 9	1817	North Norwich	John Peck	John Lawton	
February 17	1818	Delphi	John Peck	John Lawton	
February 24	1819	Cazenovia	John Peck	John Lawton	Frederick Freeman.
February 23	1820	De Ruyter	John Peck	John Lawton	Eld. Lane.
February 21	1821	Hamilton	John Peck	John Lawton	A. Bennett.
February 20	1822	New Woodstock	John Peck	John Lawton	T. Purinton.
February 19	1823	Homer	John Peck	John Lawton	John Peck.
February 18	1824	Eaton	John Peck	John Lawton	Nathaniel Cole.
February 23	1825	Nelson	John Peck	John Lawton	A. Bennett.
May 18	1825	Fabius	John Peck	John Lawton	Daniel Hascall.

"DOMESTIC" STATE MISSIONARY CONVENTION.

TIME.	PLACE OF MEETING.	PRESIDING OFFICER.	RECORDING SECRETARY.	PREACHER.
November 21.....1821	Mentz (Throopsville).....	Squire Manro.....	Elijah F. Willey.....	.....
October 16.....1822	Whitesboro.....	Squire Manro.....	Elijah F. Willey.....	.....
October 15, 16.....1823	Vernon	Squire Manro.....	Elijah F. Willey.....	Lewis Leonard.
October 20, 21.....1824	Elbridge.....	Squire Manro.....	Elijah F. Willey.....	Spencer H. Cone.

STATE MISSIONARY CONVENTION.

DATE.	PLACE OF MEETING.	MODERATOR.	CLERK AND RECORDING SECRETARY.	PREACHER.
October 19, 20 1825	Cazenovia.....	Elon Galusha.....	Elijah F. Willey.....	Howard Malcom.
October 18, 19.....1826	Mentz (Throopsville).....	Alfred Bennett.....	Horace Griswold.....	Ezra Going.
October 17, 18.....1827	Utica.....	Lewis Leonard.....	Jesse B. Worden.....	Leland Howard.
October 15, 16.....1828	Troy.....	S. H. Cone.....	John Smitzer, C. G. Carpenter....	Spencer H. Cone.
October 21, 22.....1829	Whitesboro.....	S. H. Cone.....	John Smitzer, H. Griswold.....	Spencer H. Cone.
October 20, 21.....1830	Palmyra.....	Nathaniel Kendrick.....	John Smitzer, J. B. Worden.....	Elon Galusha.
October 19, 20.....1831	Elbridge	Lewis Leonard.....	John Smitzer, C. G. Carpenter....	Jos. Elliott.
October 17, 18.....1832	Rome.....	Alfred Bennett.....	John Smitzer, J. D. Cole.....	Alfred Bennett.
October 16, 17.....1833	East Mendon.....	O. C. Comstock.....	Jos. Elliott, Elisha Tucker.....	Jonathan Wade.
October 15, 16.....1834	Utica.....	Lewis Leonard.....	J. Smitzer, Z. Freeman.....	P. Ludlow.
October 21, 22.....1835	Albany	S. H. Cone.....	Benj. M. Hill, David Bellamy....	A. Perkins.
October 19, 20.....1836	Whitesboro.....	S. H. Cone.....	D. Bellamy, Z. Freeman.....	E. Kingsford.
October 18, 19.....1837	Rochester	Oliver C. Comstock.....	C. G. Carpenter, Jos. W. Taggart	John Dowling.
October 17, 18.....1838	Auburn.....	Elisha Tucker.....	Z. Freeman, T. F. Caldicott.....	Elon Galusha.
October 16, 17.....1839	Saratoga Springs.....	Daniel Eldridge.....	J. D. Cole, Wm. Clarke.....	Benj. M. Hill.
October 21, 22.....1840	Utica.....	Elisha Tucker.....	D. Bellamy, J. W. Taggart.....	B. T. Welch.
October 20, 21.....1841	Whitesboro.....	Ichabod Clark.....	D. Bellamy, Z. Freeman.....	Ichabod Clark.
October 19, 20.....1842	Rome.....	C. G. Carpenter.....	Henry Davis, Jirah D. Cole.....	Leland Howard.
October 18, 19.....1843	Syracuse.....	Elisha Tucker.....	Jirah D. Cole, C. G. Carpenter....	Eugenio Kincaid.
October 16, 17.....1844	Second, Rochester.....	Alfred Bennett.....	Jirah D. Cole, P. B. Peck.....	H. N. Loring.
October 15, 16.....1845	Freemansburg.....	John Smitzer.....	D. G. Corey, S. W. Adams.....	Marsena Stone.
October 20, 21.....1846	Elbridge.....	Whitman Metcalf.....	C. P. Sheldon, D. G. Corey.....	John Smitzer.
October 20, 21.....1847	Utica.....	Elisha Tucker.....	J. Smitzer, M. M. Jones.....	John Goadby.
October 18, 19.....1848	First, Rochester.....	Lewis Leonard.....	H. Stanwood, J. P. Simmons.....	Wm. Clarke.
October 10, 11.....1849	Albany	H. C. Vogell.....	H. Daniels, L. Bevan.....	C. P. Sheldon.
October 9, 10... 1850	Brockport.....	Alonzo Wheelock.....	Jesse Elliott, S. M. Bainbridge...	J. O. Mason.

October 8, 9	1851	Elmira	Isaac Wescott	C. N. Chandler, H. Stanwood	Lyman Wright.
October 13, 14	1852	Strong Place Ch., Brooklyn	Whitman Metcalf	T. O. Lincoln, T. M. Stimson	D. G. Corey.
October 12, 13	1853	Watertown	D. G. Corey	C. P. Sheldon, S. Illsley	W. R. Brooks.
October 11, 12	1854	Syracuse	Alonzo Wheelock	Wm. Clarke, S. S. Ainsworth	R. Jeffrey.
October 10, 11, 12	1855	Binghamton	E. L. Magoon	C. N. Chandler, H. Bowen	S. A. Corey.
October 8, 9	1856	Penn Yan	H. B. Ewell	Lyman Wright, J. T. Seeley	Whitman Metcalf.
October 14, 15	1857	Utica	J. O. Mason	C. N. Chandler, J. B. Pixley	Geo. C. Baldwin.
October 13, 14	1858	Gloversville	Wm. Richardson	S. M. Bainbridge, D. Bennett	David Bellamy.
October 12, 13	1859	Owego	Wm. Richardson	M. Jones, J. B. Smith	Chas. N. Chandler.
October 10, 11	1860	Albion	Alrick Hubbell	L. J. Huntley, Ezra Dean	John E. Chesshire.
October 9, 10	1861	Albany	C. P. Sheldon	J. B. Smith, H. L. Grose	C. L. Bacon.
October 8, 9	1862	Ithaca	J. S. Backus	Ezra Dean, Chas. Elliott	A. Haskell.
October 14, 15	1863	Newburg	Whitman Metcalf	C. N. Chandler, Silas B. Gregory	Conant Sawyer.
October 12, 13	1864	Little Falls	J. O. Mason	E. S. Davis, J. C. Ward	W. H. Wines.
October 11, 12	1865	Palmyra	A. C. Mallory	W. H. Husted, J. T. Seeley	D. F. Leach.
October 10, 11	1866	Troy	Isaac Wescott	C. N. Pattengill, T. J. B. House	E. P. Brigham.
October 9, 10	1867	Poughkeepsie	J. O. Mason	C. J. Shrimpton, E. P. Brigham	J. M. Harris.
October 14, 15	1868	Syracuse	C. P. Sheldon	J. N. Folwell, J. B. Pixley	J. H. Gilmore.
October 13, 14	1869	Brockport	S. G. Smith	Abner Morrill, M. P. Forbes	Ebenezer Dodge.
November 16, 17	1870	Homer	C. P. Sheldon	H. F. Lane, H. F. Barnes	Wayland Hoyt.

Date.		Place of Meeting.	President.	Clerk and Recording Secretary.	Preacher.
October 11, 12	1871	Ithaca	C. P. Sheldon	J. B. Smith, S. V. Marsh	E. A. Lecompte.
October 23, 24	1872	Gloversville	H. E. Robins	Z. Grenell, Jr., T. Call	J. F. Elder.
October 29, 30	1873	Oswego	M. B. Anderson, E. Dodge	S. T. Hillman, H. W. Barnes	C. D'W. Bridgeman.
October 28, 29	1874	Hornellsville	Edw. Bright	S. T. Hillman, H. W. Barnes	H. F. Lane.
October 27, 28	1875	Saratoga Springs	Edw. Bright	S. T. Hillman	Addresses.
October 25, 26	1876	Albion	Edw. Bright	S. T. Hillman	Addresses.
October 24, 25	1877	Troy	Edw. Bright	S. T. Hillman	Addresses.
October 23, 24	1878	Binghamton	Edw. Bright	S. T. Hillman	Addresses.
October 29, 30	1879	First, Rochester	Edw. Bright	S. T. Hillman	Addresses.
October 27, 28	1880	Cortland	Edw. Bright	S. T. Hillman	Addresses.
October 26, 27	1881	Auburn	Edw. Bright	S. T. Hillman	Addresses.
October 25, 26	1882	Watertown	Edw. Bright	S. T. Hillman	Addresses.
October 24, 25	1883	Prospect Avenue, Buffalo	Edw. Bright	S. T. Hillman	Addresses.
October 29, 30	1884	Rome	J. F. Elder	S. T. Hillman	Addresses.
October 28, 29	1885	Penn Yan	R. S. MacArthur	S. T. Hillman	I. M. Haldeman.
October 27, 28	1886	Poughkeepsie	J. B. Calvert	S. T. Hillman	J. S. Gubelmann.
October 26, 27	1887	Utica, Tabernacle	J. B. Calvert	S. T. Hillman	Edw. Judson.

Date.	Place of Meeting.	President.	Clerk and Recording Secretary.	Preacher.
October 24, 25..... 1888	Norwich.....	J. B. Calvert.....	S. T. Hillman.....	H. O. Hiscox.
October 30, 31..... 1889	Hornellsville.....	J. B. Calvert.....	S. T. Hillman.....	R. S. MacArthur.
October 29, 30..... 1890	Lockport.....	J. B. Calvert.....	S. T. Hillman.....	W. H. P. Faunce.
October 28, 29..... 1891	Oneida.....	J. B. Calvert.....	S. T. Hillman.....	W. M. Walker.
October 26, 27..... 1892	Gloversville.....	J. B. Calvert.....	S. T. Hillman.....	Address, M. Williams.
October 25, 26..... 1893	W. Oswego.....	J. B. Calvert.....	S. T. Hillman.....	Addresses.
October 24, 25..... 1894	Second, Rochester.....	J. B. Calvert.....	S. T. Hillman.....	Cornelius Woelfkin.
October 23, 24..... 1895	Marcy Avenue, Brooklyn.....	J. B. Calvert.....	J. A. Hungate.....	Addresses.
October 28, 29..... 1896	First, Syracuse.....	J. B. Calvert.....	J. A. Hungate.....	A. C. Dixon.
October 27, 28..... 1897	Prospect Avenue, Buffalo.....	J. B. Calvert.....	J. A. Hungate.....	J. W. Phillips.
October 26, 27..... 1898	Oneonta.....	J. B. Calvert.....	J. A. Hungate.....	J. F. Elder.
October 25, 26..... 1899	Binghamton.....	J. B. Calvert.....	L. J. P. Bishop.....	Addresses.
October 24, 25..... 1900	Malone.....	J. B. Calvert.....	L. J. P. Bishop.....	Addresses.

APPENDIX E

LIST of officers of the Baptist Missionary Convention, including those who served the Hamilton Baptist Missionary Society:

PRESIDENTS.

Ashbel Hosmer	1807–12	Clesson P. Sheldon	1858–60
John Peck	1812–25	Lyman Wright	1860–61
Squire Manro[1]	1821–25	Daniel G. Corey	1861–63
Elon Galusha	1825–43	Edward T. Hiscox	1863–65
John Peck	1843–44	Sewell S. Cutting	1865–67
Calvin G. Carpenter	1844–47	Clesson P. Sheldon	1867–72
John Smitzer	1847–49	Henry E. Robbins	1872–73
Alfred Bennett	1849–51	M. B. Anderson,[2] E. Dodge	1873–74
Lewis Leonard	1851–53	Edward Bright	1874–84
Alexander M. Beebee	1853–55	Joseph F. Elder	1884–85
Whitman Metcalf	1855–57	Robert S. MacArthur	1885–86
Henry C. Vogel	1857–58	John B. Calvert	1886–

CORRESPONDING SECRETARIES.

Elisha Payne	1807–12	Marvin G. Hodge	1853–54
Joseph Coley	1812–13	C. W. Hewes	1854–55
John Lawton	1813–25	William Arthur	1855–56
Elijah F. Willey[3]	1821–25	John Smitzer	1856–68
Elijah F. Willey	1825–27	James French	1868–70
Calvin G. Carpenter	1827–35	J. C. Ward	1870–71
John Smitzer	1835–44	Miner G. Clarke	1871–74
Jirah D. Cole	1844–50	Edward Bright (acting)	1874–77
Clesson P. Sheldon	1850–51	Henry F. Lane	1877–79
Henry Stanwood	1851–52	John B. Calvert	1879–86
Luther F. Beecher	1852–53	Henry W. Barnes	1886–

TREASURERS.

Jonathan Olmsted	1807–12	R. K. Ellenwood	1862–66
Warner Goodell	1812–16	Chauncy Boughton	1866–67
Daniel Lathrop	1816–25	B. T. Jessup	1867–68
Charles Babcock[4]	1821–25	James French	1868–70
Charles Babcock	1825–50	J. C. Ward	1870–71
Ephraim Palmer	1850–52	Miner G. Clarke	1871–74
Smith Sheldon	1852–53	Wm. H. Perry	1874–76
E. James	1853–54	Edward Bright (acting)	1876–85
Hiram Miller	1854–55	John B. Calvert	1885–87
Joseph Hastings	1855–57	H. W. Barnes	1887–88
George C. Baldwin	1857–58	T. R. Jones	1888–92
James H. Burr	1818–60	Theo. E. Schulte	1892–
Morven M. Jones	1860–62		

[1] The Baptist Domestic Missionary Convention of the State of New York previous to the union with the Hamilton Society.

[2] Dr. M. B. Anderson filled out the unexpired term of Dr. Henry E. Robbins.

[3] The Domestic Missionary Convention.

[4] From organization of the State Domestic Missionary Convention until union with Hamilton Baptist Missionary Society Dr. Babcock served as treasurer twenty-nine years.

APPENDIX F

TABLE showing the aggregate amount of missionary labor for the years named, with the total receipts. From 1868 to 1874 only the money expended on the field is reported; the balance was paid into the treasury of the Home Mission Society:

Date.	Weeks.	Sermons.	Baptisms.	Receipts.	Date.	Weeks.	Sermons.	Baptisms.	Receipts.
1825	.....	.....	.....	$2,735.39	1863	1,612	4,012	294	$7,980.75
1826	336	.....	209	3,361.42	1864	2,028	3,989	151	6,563.97
1827	.....	.....	160	4,881.14	1865	1,716	3,473	187	6,978.82
1828	.....	.....	29	4,113.36	1866	1,670	4,039	321	8,333.17
1829	393	.....	137	4,682.62	1867	750	1,596	125	6,896.20
1830	.....	.....	150	5,204.28	1868	483	1,072	201	2,268.11
1831	270	.....	.....	4,869.98	1869	924	2,568	205	14,175.00
1832	650	.....	.....	8,307.24	1870	1,263	4,037	274	13,009.38
1833	2,600	.....	.....	8,073.53	1871	1,348	3,355	98	13,051.00
1834	1,560	.....	.....	8,841.27	1872	1,755	4,630	380	13,606.80
1835	2,089	.....	305	14,509.41	1873	1,944	6,018	308	15,687 44
1836	2,135	6,000	356	15,763.47	1874	1,825	5,382	324	15,808.83
1837	2,476	12,000	520	10,335.40	1875	919	5,356	283	12,154.96
1838	3,328	13,000	1,204	13,674.81	1876	2,016	6,225	301	8,466.07
1839	3,692	14,000	581	15,707.43	1877	1,653	4,880	488	9,594.14
1840	5,159	16,000	1,050	12,632.64	1878	1,904	4,919	221	13,638.67
1841	4,576	17,000	1,122	13,305.53	1879	2,040	5,696	289	9,082.06
1842	4,789	14,288	1,235	12,963.98	1880	2,344	6,230	260	11,978.31
1843	3,588	12,120	1,857	9,746.77	1881	2,857	7,478	302	12,024.80
1844	3,224	10,230	274	7,598.44	1882	3,016	8,417	278	14,270.22
1845	3,276	.....	147	11,244.93	1883	2,944	7,796	236	13.225.99
1846	2.249	.....	151	10,653.68	1884	3,115	8,266	345	14,059.44
1847	2,808	3,933	146	5,691.85	1885	2,981	7,939	304	13,002.15
1848	3,322	4,437	200	7,204.41	1886	3,106	8,177	549	13,093.80
1849	3,347	5,420	231	5,396.43	1887	2,765	7,134	747	11,782.87
1850	2,022	4,743	194	8,526.38	1888	2,577	6,885	528	13,520.25
1851	2,078	5,315	223	7,293.70	1889	2,652	7,017	566	12,935.15
1852	1,652	4,463	217	9,434.29	1890	2,762	7,038	491	12,070.61
1853	2,354	6,721	393	14,356.02	1891	3,507	8,972	538	14,124.00
1854	1,714	3,841	224	12,409.43	1892	3,184	8,812	584	16,991.27
1855	945	2,925	263	7,159.83	1893	3,800	9,726	840	22,007.61
1856	910	2,420	102	9,345.36	1894	3,555	9,708	1,455	25,259.30
1857	1,152	2,964	386	8,579.12	1895	4,800	13,419	960	37,605.81
1858	1,153	3,344	506	6,427.42	1896	5,177	14,142	1,300	56,552.96
1859	1,745	4,856	423	9,442.10	1897	6,232	17,057	1,260	75,674.79
1860	1,992	5,618	310	9,181.35	1898	5,727	15,638	759	53.188.16
1861	2,126	4,704	397	6,932.32	1899	5,151	13,457	722	43,602.12
1862	2,105	5,658	302	6,364.93	1900	5,638	14,580	575	45,848.00

APPENDIX G

THE following table shows the population in the State of New York in the years named, and the number of Baptist churches and aggregate membership for the years nearest to those named in the first column so far as can be ascertained from printed records:

Year.	Population.	Year.	Churches.	Membership.
1664	16,000	.....	.....	.....
1698	18,067	.....	.....	.....
1703	20,665	.....	.....	.....
1723	40,564	.....	.....	.....
1731	50,824	.....	.....	.....
1737	60,437	.....	.....	.....
1749	73,448	.....	.....	.....
1756	96,790	.....	.....	.....
1771	163,337	1770	7	.....
1790	340,126	1784	11	704
1800	589,051	1792	62	3,987
1810	959,049	1812	239	18,499
1820	1,372,111	.....	.....	.....
1830	1,918,608	1832	605	60,006
1840	2,428,921	1840	775	79,155
1850	3,097,394	.....	803	85,858
1860	3,880,735	.....	828	93,203
1870	4,382,759	.....	741	101,744
1880	5,082,000	.....	878	114,145
1890	5,997,853	.....	883	127,531
1892	6,513,345	.....	896	136,212
1900	7,268,009	1899	939	149,513

APPENDIX H

TABLE showing number of churches, ministers, baptisms, and total membership in Baptist churches each year named in the margin:

Year.	Churches.	Ordained Ministers.	Baptisms.	Total Membership.	Year.	Churches.	Ordained Ministers.	Baptisms.	Total Membership.
1792	.....	.....	.....	4,895	1866	814	701	7,962	91,928
1812	.....	.....	.....	19,242	1867	760	727	5,055	94,345
1832	.....	.....	[1] 5,668	60,006	1868	820	708	4,941	96,703
[2] 1834	654	499	5,595	63,841	1869	844	667	4,943	100,032
[3] 1835	656	520	4,677	63,954	1870	741	752	4,965	101,744
1836	695	526	4,572	68,196	1871	843	752	4,353	101,820
1837	660	554	4,385	65,584	1872	847	939	5,316	103,398
1838	623	446	8,205	71,842	1873	834	847	3,673	103,378
1839	739	594	5,528	73,829	1874	836	746	6,905	104,339
1840	723	608	7,424	75,576	1875	862	975	4,025	105,232
1841	736	656	6,087	79,908	1876	863	983	8,295	110,240
1842	783	708	9,591	86,473	1877	873	1,012	5,511	112,310
1843	803	723	15,794	97,602	1878	879	1,029	5,007	113,367
1844	738	669	4,026	93,809	1879	872	1,040	4,133	113,744
1845	799	612	2,180	91,884	1880	878	1,094	4,278	114,145
1846	760	691	2,669	87,292	1881	874	971	3,533	114,431
1847	811	732	2,162	85,132	1882	872	850	4,235	113,565
1848	794	703	3,860	84,553	1883	872	904	4,906	114,237
1849	801	715	3,839	84,587	1884	868	865	5,028	116,340
1850	803	738	3,058	85,858	1885	871	873	5,252	117,778
1851	808	745	4,076	84,821	1886	860	953	6,590	121,390
1852	815	750	4,551	87,538	1887	866	838	6,787	120,551
1853	824	779	5,102	86,992	1888	873	869	5,457	122,142
1854	828	741	4,313	86,279	1889	876	934	6,543	124,301
1855	815	724	4,204	84,556	1890	883	860	5,591	127,531
1856	790	664	3,161	82,745	1891	896	886	6,983	132,197
1857	812	738	4,326	83,986	1892	896	933	6,436	136,212
1858	839	689	10,193	90,253	1893	906	991	6,639	135,502
1859	837	781	4,293	91,755	1894	921	963	9,713	141,816
1860	828	763	3,885	93,203	1895	924	1,006	8,048	144,934
1861	836	781	2,801	91,992	1896	926	1,035	6,933	144,808
1862	833	736	2,186	91,828	1897	930	1,047	6,765	150,406
1863	834	771	3,540	92,280	1898	934	955	5,888	150,716
1864	826	742	2,531	89,074	1899	939	1,123	5,551	149,513
1865	826	745	2,765	89,197					

[1] Reported from 20 of the 35 Associations.
[2] Five Associations not reported. All small bodies.
[3] Three Associations not reported.

APPENDIX I

THE following extract from the report of the executive committee to the Board of Managers of the Baptist Missionary Convention for the year 1853, contains so many items of historic value that it is worthy of record. The names of the brethren in the ministry who had closed their earthly career, the character of the work done, the needs of the field, the lack of funds, all tell their own story. It may be noted that the work done then has borne large fruitage in the generations which have since succeeded:

"Rev. Thomas Purinton, one of your vice-presidents, departed this life in the hope of a life more glorious, May 26, 1853. From the ministry of the State we are obliged to drop a large number of beloved names. Rhees, Snyder, Clark, Ball, Shotwell, Haynes, Purinton, Johnson, Fuller, Chase, each filling an important sphere of usefulness, and each bound to earth by ties as tender as those which bind us to our families and our pulpits, have been summoned from their labors to their reward.

"The brethren who were appointed to transact the business of the Convention during the year, accepted their appointments, and entered without delay upon the performance of the duties assigned them. It was found that the fields to be cultivated immensely overran the largest estimates of means which the past history of the Convention would justify them in expecting. Some

system of distribution must be adopted which would meet the most pressing emergencies as they should reveal themselves, and produce the most desirable results in the shortest period of time. It has been the aim of the executive committee to discharge this trust with the most scrupulous fidelity; to apply the funds where there was promise of the largest returns to the church of Jesus Christ in the shortest possible time. Acting upon this conviction, they have placed first upon the list for liberal appropriations all those churches in every portion of the State that were actively engaged in erecting for their own accommodation houses of worship, or that were striving to free their church property from the crushing liabilities of debts previously incurred. In no case, we believe, has such an application been denied. Among the churches thus aided is Dunkirk, which is building a house of worship that will be fully equal to the demands of that rapidly growing place, and which will be surpassed by very few, if any, in that section of the State. Westfield, a growing and very important village on the Lake Shore Railroad, has been aided largely by funds raised in the Association to which the church belongs. A self-sustaining church may be confidently looked for on that field as soon as its new and spacious house of worship is completed and paid for. The church at Schenectady has successfully encountered all obstacles and will soon enter its house of worship, with prospects of increasing usefulness and prosperity. The church at Andover has a house of worship in progress which will amply repay it for all its efforts and make the church there independent of Convention aid. Other churches are making commendable and suc-

cessful efforts in the same direction. The treasury has been supplied with $12,770 in cash and goods during the year, an increase of $3,336.44 over the receipts of last year. How inadequate even this sum is to meet the real and ever-pressing demands of so great a State, no one can tell so well as the men upon whom is laid the responsibility of refusing the most deserving and pressing appeals, for want of the funds requisite to meet them. To meet the absolute and pressing wants of feeble, struggling, yet promising interests in this State alone, $20,000, and even $30,000 per annum, would not be too much to place at the disposal of your committee. Churches are struggling with embarrassments in every portion of the State, into which the aid of a few hundred dollars would infuse a new vigor and life. While other denominations of Christians are raising hundreds of thousands of dollars to plant churches in this and other States, and while large funds are accumulated to aid by loans or otherwise in the erection of houses of worship, we are compelled to refuse the merest pittance often to aid a struggling band of faithful brethren to maintain their visibility and grow into a self-sustaining church.

"We have appropriated with the most scrupulous fidelity all the funds which the liberality of the churches has entrusted to our care, and to the extent of our ability have endeavored faithfully to fulfill the trust committed to us. As the appropriations are mostly made at the beginning of the year, and the larger proportion of the funds does not reach the treasury till the last quarter of the year, there is great danger that the appropriations will cverrun the receipts. This fact re-

quires great circumspection on the part of the committee, and even with the greatest care they may often misjudge. Appropriations have been made to sixty churches and missionary stations during the year. There has been paid out of the funds placed in our hands: $400 to the Geneva and Waterloo churches, by instruction of the Convention of last year; $189.33 to satisfy a demand of the treasurer of last year, the result of a mistake of the summing up of his account; and $390 on duplicate orders voted by the Convention for services rendered in previous years; all of which should be added to the indebtedness of last year."

At this meeting, 1853, the following resolutions concerning the establishment of a church building fund, which were never operative, anticipated by nearly forty years the efficient plan now in operation. The committee to whom was referred the subject of a fund for church building, reported that they were not able to agree upon any recommendation of the Convention. Report accepted. On motion of H. C. Vogell, the following resolutions were adopted:

Resolved, That we regard it as a sacred duty we owe to the cause of God and truth to attempt to raise a fund of at least $50,000 to be loaned to feeble Baptist churches in this State who occupy fields of promise to aid them in the erection of church edifices suited to the condition of the peculiar locality in which such edifices are to be erected.

Resolved, That we earnestly recommend to the Board that they instruct the executive committee to give their immediate attention to the subject and endeavor to raise the amount specified at the earliest possible period.

Resolved, That the Board instruct the executive committee, so far as may be, to have such sums as are now being raised or may

be raised for the erection of church edifices by brethren who are sustained in part by the funds of this Convention, credited to this fund.

It is a cause of regret, that the writer has been unable from the Convention Reports to find so little concerning some of its officials. Only since this work was in press, has he been able to ascertain something very definite concerning the work of one of its honored secretaries, which is here appended.

MARVIN G. HODGE, D. D.—He was corresponding secretary of the Missionary Convention for the year ending October 11, 1854. As an exception, apparently at that time, he gave his entire attention to the work during the year. The following extract from a letter recently received from Dr. Hodge indicates somewhat the fidelity with which he performed the duties of his office: "I left the pastorate of the church at Stillwater Village and gave my entire time to the work of the Convention for the year, and at the close went to Brooklyn and was the first pastor of what is now the Hanson Place Church. As corresponding secretary I traveled about nine thousand miles back and forth through the State, attending Associations, presenting the work on Sundays to as many churches as I could reach; conducted correspondence with the missionaries, looked up ministers for needy fields, and fields for ministers; gathered all the information I could for the use of the Board, and attended to other duties of general oversight."

Doctor Hodge was born in Hardwick, Vt., February

20, 1822. He was converted and baptized in the fall of 1839. He pursued academic studies at Derby, Vt. under the tuition of Heman Lincoln and Alvah Hovey, afterward so well known as teachers in Newton Theological Seminary. He was ordained at East Charleston, Vt. He was pastor at Colchester and Hindsburg, Vt. and at Stillwater, N. Y., and at the Hanson Place Church, borough of Brooklyn, New York. On account of failing health he resigned the last-named pastorate in 1861 and moved to Wisconsin, where he has spent nearly forty years of active work in the ministry. He was a member of the Board of the Wisconsin State Convention, and served as president of that body eight terms. He received the degree of A. M. from the University of Vermont in 1849, and from the University of Rochester in 1854. The Chicago University conferred the degree of D. D. upon him in 1867. Within the present year Dr. Hodge has retired from the active ministry and is living with his daughter in Oak Park, Ill.

ANNIVERSARY OF 1900.

The following from the report of the Board of managers, presented by Corresponding Secretary H. W. Barnes, at the anniversary of the Convention held at Malone, October 24 and 25, 1900, gives a brief summary of the changes that have taken place during the century and the duty resting upon New York Baptists in view of them:

"We are living in the last days of the most remarkable century in the world's history, since that one which gave us the Babe in Bethlehem. If we consider indus-

trial, commercial, educational, or governmental progress, we face a field of wonders. In navigation, illumination, correspondence, and home comfort, we have made wonderful improvement. From the ox or horse team over the rough roads of the early years of the century, to the steam or electric car; from the tallow dip, or oil lamp, to gas, kerosene, or electricity; from the weekly or bi-weekly post on horseback, with letters at twenty-five cents postage, to the lightning express, with free delivery at homes and offices from two to five times daily and postage at two cents per letter, with telegraph and telephones added; from the country school with three months per year terms and teaching limited to the 'three Rs,' to our ten months' terms in high schools, with our multiplied universities, is an immense advance.

"Religiously the movement has been as marked. At the beginning of the century we were only a few years removed from the struggle of independence and from the adoption of the Constitution of our government. Antinomianism in the churches threatened peril. The exceeding friendliness of France to us in the struggle for independence, gave anything French a comparatively hospitable welcome, and with our freedom of speech French infidelity found a choice field for its propagation. Religion was greatly concerned in the development of the institutions of this country. God had a great service for the republic to render. Religion presided over the cradle of our liberties. The intelligent citizenship which was destined to result from our freedom of thought and speech, needed the religiously trained citizen to fit him for high, world-wide, beneficent work.

God providentially provided for this by inaugurating two movements, the missionary and the evangelistic. When Judson became a Baptist and appealed to the denomination for support as a foreign missionary, our membership numbered about 100,000 in the country. One half of this number stood for the preaching of the gospel to sinners, and the persuasion of them to repentance and faith, and have under the blessing of God become 4,000,000 of disciples. The other 50,000 have dwindled toward nothing. The evangelistic and missionary spirit saved our churches then, and must save them to the end of time. At the birth of the Convention, in 1807, there were in the State possibly 10,000 Baptists, but not a church west of the Cayuga Association. Now there are in the State full 50,000 more members than there were in the entire country at the close of the century. Looking back, we may adoringly say, 'What hath God wrought.' Looking ahead, we may as reverently and adoringly ask, 'What doth God require?' The one thing demanded is, that with the most absolute consecration, and the largest hopefulness, we commit ourselves to the work to which the ripened harvest field invites us. Our own State first, as being nearest to our hand, its people the foremost people of the earth, because foremost in opportunity, being at the center of the largest influences of any people, and with the largest resources for good, should be the first section of the field which we should reap. Our country, as sharing with us largely these advantages, rapidly widening its domain, and placed in a position of wondrous new power for good among the nations, rapidly becoming the home of all classes of people, so that for-

eign missions have come to our very doors, must stand a close second to our own State in our care. Both State and country, for the sake of world-wide evangelism, must be thoroughly Christianized. We not only may, but we must, Christianize the heathen, even as a matter of self-defense. The responsibility of the work is upon us, by the blessing and decree of God. We must do well our work at home to do well the work abroad. The Christianity which cares only for those who are afar off, is a suspicious Christianity. We must do the work abroad well, or we shall forfeit the favor and blessing of God, without which home work will not prosper. This whole colossal accumulation of logic from the providence of God in the discovery of the country, its settlement, its institutions, its government, its position among the nations, and the developments of a century, demands of us renewed diligence, and double offerings for our State missionary work. May God pour upon us his Spirit in these meetings, and bring us to our homes, under the dominance of an evangelistic and training spirit for all our churches, that we may know and live under the Spirit, which prophetically declared of Christ, 'the zeal of thine house hath eaten me up.'"

APPENDIX J

THE BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW YORK. ITS ORIGIN, INCORPORATION, LEGAL STANDING, AND POWERS.

In the year 1807, in view of the increased population of the country, and of the indigent circumstances and spiritual needs of the people, a society called the Lake Missionary Society was formed, to promote the preaching of the gospel, especially in that region in western-central New York embracing the cluster of inland lakes.

In 1808 the name was changed to the Hamilton Missionary Society.

In 1817 it was incorporated by an act of the legislature. The act was to remain in force twenty-five years.

In 1821 the Baptist Missionary Convention of the State of New York was organized.

In 1825 the Hamilton Missionary Society was united with the Baptist Missionary Convention of the State of New York and the number of its directors increased ("Laws of 1825," Chapter 170).

In 1842 the term was again extended twenty years ("Laws of 1841," Chapter 131).

In 1862 the term was again extended twenty-five years (from March 28, 1862, "Laws of 1862," Chapter 41).

In 1890 the charter was made perpetual ("Laws of 1890," Chapter 553).

In 1894 an act was passed enabling it to acquire the property of extinct Baptist churches and Baptist religious societies ("Laws of 1894," Chapter 642).

In 1898 an act was passed to consolidate and amend the several acts relating to the Baptist Missionary Convention of the State of New York.

The following is a certified copy of the act of 1898:

CHAPTER 143.

An Act to consolidate and amend the several acts relating to the corporation called the "Baptist Missionary Convention of the State of New York," being chapter one hundred and twenty-eight of the laws of 1817, chapter one hundred and seventy of the laws of 1825, chapter one hundred and thirty-one of the laws of 1841, chapter forty-one of the laws of 1862, and chapter eighty-one of the laws of 1887.

Became a law March 28, 1898, with the approval of the governor. Passed, three-fifths being present.

The people of the State of New York, represented in senate and assembly, do enact as follows:

SECTION 1. Chapter one hundred and twenty-eight of the laws of 1817, entitled "An Act to incorporate the Hamilton Baptist Missionary Society" as amended and extended by chapter one hundred and seventy of the laws of 1825, and by chapter one hundred and thirty-one of the laws of 1841, and by chapter forty-one of the laws of 1862, and by chapter eighty-one of the laws of 1887, is hereby amended so as to read as follows:

SECTION 1. All such persons as now are or hereafter may become members of the "Baptist Missionary Convention of the State of New York," shall be and hereby are constituted a body corporate by the name of the "Baptist Missionary Convention of the State of New York," for the purpose of propagating and spreading the gospel, for the purpose of establishing, assisting, or maintaining in the State of New York, Baptist churches or missions

or Sunday-schools for the study of the Scriptures, for the acquisition of sites in contemplation of the erection of houses of worship and other buildings, and to encourage and assist the educational interests of the Baptist denomination within the State.

SEC. 2. It shall be lawful for the members of said corporation at any time they may elect, to appoint such officers and such managers or directors, and to make and ordain such by-laws and regulations in regard to their organization, and to the management, disposition, and sale of their real or personal estate, the duties and powers of their officers, managers, or directors, and the management of their corporate affairs, as they from time to time shall think proper, provided they are not inconsistent with the constitution and laws of this State and of the United States.

SEC. 3. The said corporation shall have power to receive, take, hold, and enjoy any property, real or personal, by virtue of any devise, bequest, gift, grant, or purchase, either absolutely or in trust, and to make investments thereof, or of the proceeds thereof, or of any of its funds, whenever and in such manner as it may deem advisable, and therewith to acquire or erect for its own use or accommodation, or for other purposes, such building or buildings as it may regard as advantageous to the interests of the corporation or of the Baptist denomination with which it is connected, and to make sales, conveyances, or mortgages of any of its real estate whenever and in such manner as it may deem advisable ; subject only, however, in respect to the amount of property it may take and hold to the restrictions and limitations of existing laws, and in respect to devises or bequests from residents of the State of New York, to the provisions of chapter three hundred and sixty of the laws of 1860, entitled "An Act in relation to wills."

SEC. 4. All the property, real and personal, heretofore in any manner acquired by the said "Baptist Missionary Convention of the State of New York," shall be deemed vested in the said corporation.

SEC. 5. This act is hereby declared to be a public act, and the same shall be construed in all courts and places favorably for every purpose therein expressed or intended.

SEC. 6. This act shall take effect immediately.

State of New York, office of the Secretary of State, ss :

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JOHN PALMER,
Secretary of State.

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